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Caractacus before the Emperor Claudius. Chap. 6. page 40.

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Sept 14 — 1827 —

TRUE STORIES,

FROM

ANCIENT HISTORY:

CHRONOLOGICALLY ARRANGED.

FROM

THE CREATION OF THE WORLD

TO THE

DEATH OF CHARLEMAGNE.

BY THE

AUTHOR OF "ALWAYS HAPPY," &c.

"History is Philosophy teaching by examples."

VOL. III.

LONDON:
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AND

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TO

THE ENDEARED AND SANCTIFIED MEMORY

OF

JOHN HALSEY B.

WHO,

Though no longer of this World, lives in the Heart of his doting Mother, her third ever dear and lamented Child,

SHE DEDICATES, WITH TENDER REVERENCE,

THIS

THIRD VOLUME OF HER LITTLE HISTORICAL SKETCH.

THE AUTHOR.

Devonshire,
1819.

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TRUE STORIES.

CHAPTER I.

THE BIRTH AND DEATH OF JESUS CHRIST.

About the time that the battle of Philippi was fought, Herod married the sister of Aristobolus, king of Judea, and visited Rome to procure the crown to be confirmed to his brother-in-law; but instead of that, Antony managed to make Herod himself king of Judea, and A. C. 40 he returned to Jerusa-

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lem, and acknowledged Mariamne for his wife. It was this Herod who ordered the murder of the Innocents, of which we read in the Bible.

Antony, after the death of Brutus, carried over an army to Cilicia, a province in Asia Minor, and desired Cleopatra to meet him there, to answer some accusations brought against her for having assisted Cassius.

Cleopatra, though no longer young, was a very beautiful woman, and I dare say you have all heard of the bewitching style in which she sailed down the Cydnus to meet Antony at Tarsus; her magnificent galley richly gilded, with sails of purple silk, and oars of

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silver. On the deck lay the queen decked like Venus, under a splendid canopy, with little boys dressed like Cupids fanning her. Her maidens, habited like the graces and the nymphs of the sea, were the mariners of the light and elegant vessel, and incense was burning on the shores to perfume the air. The music of various instruments breathed melodious sounds, and all around was beauty and fascination. The crowds from the town hastening to behold this fine sight, Antony was left almost alone in the public hall. When he visited Cleopatra he was quite captivated with her beauty and

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accomplishments, and forgot he had a wife, Fulvia, at Rome.

The faithful Fulvia, however, exerted herself to support his credit, and when she died, he made his peace with Octavius, for his foolish trifling with Cleopatra, by marrying his sister the virtuous Octavia.

But even after his second marriage Antony again returned to Cleopatra, and this so provoked Octavius, that he went over to Egypt with a large army to punish the faithless husband.

Lepidus, by his imprudent conduct had been banished, so that Octavius plainly saw, if he could set aside Antony, Rome would be all his own.

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Antony had been a great general, but his weak love for the Egyptian queen, and his indulgence in luxurious living, seem to have enervated both his mind and body. In a desperate engagement with the Romans at sea, because Cleopatra fled in her galley, he was so lost to glory as to follow her, and thus to give up every chance of victory.

After this you will not be surprised to hear that Octavius was his conqueror. The fatal battle of Actium, in which Antony was defeated, is considered as the end of the Roman republic, for Octavius Cæsar was now sole master of Rome.

Antony hearing Cleopatra was dead,

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stabbed himself, that so, either in life or death, he might share her fate; but finding the account was false, and that she had only shut herself up in a monument, he desired to be carried to her. As all the entrances were fastened, Cleopatra and her women drew up the dying lover into one of the windows. Antony died in the presence of his too much loved Egyptian queen; and she, fearing to be taken prisoner by Octavius, and carried in triumph to Rome, put an end to her own life.

She had tried the effect of many poisons on criminals condemned to die; and found that the bite of an asp, a small venemous serpent, caused the

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most easy and quick death; she had therefore procured a peasant to bring her an asp concealed in a basket of figs, for Octavius, who by this time was master of Alexandria, had desired she might be watched and prevented from destroying herself.

Cleopatra, however, disappointed him; and having dressed herself in her royal robes, applied the asp to her arm, and soon expired from its deadly bite: her two favourite women would not survive her, but were found lying by their mistress, all three having just expired.

Octavius now was sole master of the Roman empire, and was declared Em-

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peror, taking the name of Augustus. The period in which he lived is called the Augustan age, and was celebrated for the many learned and wise men who lived during it. Virgil, Horace, Ovid, Tibullus, among the poets; Nepos, Livy, Strabo, Dionysius of Halicarnassus, among the historians. The empire of Rome extended over almost the whole of the then known globe, and arts, science and luxury flourished in their highest excellence in the imperial city.

But of all the events that distinguish and honor that period, the birth of Christ bestowed the most extensive influence on the virtue, the hap-

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piness, the true wisdom of mankind. The more you read the New Testament (the book which records the life and the precepts of Jesus Christ), the more you will revere his character, the more you will feel and understand the excellence of the doctrines he inculcated. To that sacred volume I refer you, for the best account of the blessed author of the Christian religion; a religion taking its name from him; a religion unrivalled for the purity of its morals and the simplicity of its piety.

I have only to observe, that all the historians of the time, in their several writings, confirm the accounts re-

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corded in the Bible; that all the wisest and best men agree in acknowledging the code of morality given by Jesus Christ to be the most excellent the world ever received; to be, in short, perfect.

I will not quit this important subject without entreating you to make the New Testament the guide of your conduct; you will require no other; a better you cannot have, for it contains all most essential for us to know, all most essential for us to practise. My dearest children! did Christians but practise Christianity; did we as closely and as anxiously study the

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Testament, as we do many other books; did we as earnestly strive to practise the rules given there, as we do the rules of grammar, of arithmetic, and the other arts and sciences, we should not only be more good, but also more happy, we should produce in others more goodness and happiness, and thus all mankind would increase in virtue and felicity.

Again, I say, let the precepts of Christ be your rule of conduct.

So far we have reckoned time, as so many years *ante*, or before Christ, we shall now begin to reckon time, as so many years after Christ, or *Anno Domini*,

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that is, "the year of our Lord;" the first year of his life being the first year of our reckoning. Jesus Christ was crucified in the thirty-third year of his age, that is, A. D. 33.

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CHAPTER II.

CHRISTIANITY.

The Old Testament was translated from the Hebrew into Greek, 284 A. C. by the order of Ptolemy Philadelphus, king of Egypt. The books of the New Testament were collected into one volume in the second century after the death of Christ.*

Jerusalem is a city in Palestine, and was the capital of the ancient kingdom of the Jews; it was originally called Salem, and founded two thousand years before Christ. Solomon

* Tytler.

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built its celebrated temple; this temple was destroyed, but rebuilt soon after, and when Christ lived it was a splendid edifice.

The Jews or Hebrews are, you know, the descendants of the Israelites, the people whom Moses led from the tyranny of Pharoah, king of Egypt; you remember the history of Abraham* in the Bible, and of his son Isaac. The Jews consider themselves as descended from him, for Jacob the son of Isaac was the father of the twelve tribes.

The Jews persecuted Jesus Christ until they compelled Pontius Pilate,

* Abraham's grandson, Jacob, afterwards took the name of Israel.

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the Roman governor, to put him to death. These people had long expected the Messiah, who they supposed would be a great and powerful monarch, that would appear in splendor, and redeem them from the Roman yoke, and establish the laws of Moses, their own lawgiver, all over the world.

But when they beheld a man of low degree and of simple manners, who plainly declared that "his kingdom "was not of this world," their disappointment exasperated them to persecute him, and the religion he taught. The Pharisees and Sadducees were two Jewish tribes that were most violent against Jesus Christ.

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I told you Herod was made king of Judea; he proved a very cruel and oppressive ruler, and died of a painful disorder; he divided his kingdom among his three sons, but quarrels arising between them, and seditions amidst their subjects, the Romans were called in to settle the dispute. Augustus made a new division, and Archelaus, to whom Judea had been assigned, being accused of cruelty, his kingdom was taken from him, and declared to be a Roman province.

The Jews were dissatisfied with the Roman government, and were perpetually rebelling against it; not only they, but almost all people persecuted

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the followers of the Christian religion. The Romans, who worshipped many Gods, were its most bitter enemies; yet in spite of all that has been done by various nations and at various periods, to prevent the advance of Christianity, Christianity has spread all over the civilized world, and with it refinement and virtue.

You know that mankind at present all believe in one God, the Lord of heaven and earth, the creator of all things, and that all men who are not barbarians are Christians.*

The forms of religion are indeed

* We call the Chinese, and the Indians, semi-barbarians.

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various, but the doctrines of all are the same, for Christ was the founder of them all; he did not command any particular *form* of worship, he only explained in what all virtue consists, he only shewed how we should best please God, how best serve each other, how best secure our own happiness. He pointed out the virtues that ought to be practised, and how they could be attained; but he left it to ourselves to determine on the ceremonies of religion, on the mode in which we would pray; very few were the directions he left on this subject, and those are generally observed by those who profess his faith.

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The only prayer he gave us, "the Lord's Prayer," expresses all we ought to say, all we ought to profess, all we ought to perform.

I beg you to reflect on all the circumstances I have here stated. A humbly-born individual teaches a religion which, against the persecution of kings and kingdoms, becomes the religion of the civilized world. Could this have taken place, if that religion had not been excellent in itself; if that religion had not been inspired and blessed by God?

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CHAPTER III.

OF THE ROMAN EMPERORS.

I THOUGHT it would neither amuse nor improve you to read a particular account of each of the Roman Emperors. I have therefore written a table, in which you will see at one view their names, succession, fate and characters, from Julius Cæsar to Constantine the Great. The character I have attached to each, is that generally recorded and believed. When you read their history at large, you must judge for yourselves how far the character here given appears to you

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just, and then you can, if you please, make any erasures and alterations in this table that you think necessary.

You will observe with pain how few are good and wise, in comparison of the many who are vicious, ignorant, and weak. You will find the virtuous are distinguished by having their names, fate and characters, printed in Italic letters. Too many of the worthy, in the latter days of Rome, suffered a premature and violent death; this marks the degeneracy of the people in that period.

The wicked, you will observe, are all, without a single exception, put to a cruel or ignominious death. This

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proves, that even in the highest and most powerful stations guilt does not escape deserved punishment.

The Christian religion was persecuted during the whole of this period; even the mild and accomplished Trajan was its enemy. Yet in spite of persecution, Christianity continued gradually to gain ground, and to spread itself to various quarters of the world, until Contantine the Great, professing himself a Christian, conformed to the rites of that religion, and his subjects willingly followed his example.

St. Peter, one of the apostles of Christ, is sometimes called the first Pope of Rome. But the title of Pope,

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so used, merely means the head of the church; the Pope then having no temporal power or dominion.

You can easily suppose that pious men were appointed by the Apostles and disciples of Christ, to teach his religion in different towns and cities. These teachers sometimes were denominated bishops, and thus rising from one title to another, and from a lower to a higher degree of influence, they were next archbishops; then chose for their head a patriarch, or father of the church, and last of all, the chief of the Christian religion was denominated a Pope.

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EMPERORS OF ROME FROM JULIUS

Began to reign.			Death.	Character.
	Augustus....	2		
A.D.	Tiberus	3	Smothered	Wicked.
37	Caligula.....	4	Murdered	Tyrannical.
41	Claudius	5	Poisoned	Contemptible.
54	Nero	6	Stabbed	Vicious.
68	Galba	7	Beheaded.....	Severe.
69	Otho	8	Killed himself..	Usurper.
	Vitellius	9	Massacred	Worthless.
70	*Vespasian* ..	10		Virtuous.
79	*Titus*.....	11		Wise and good.
81	Domitian....	12	Assassinated ...	A monster.
96	*Nerva*	13		Mild.
98	*Trajan*	14		Admirable.
118	*Adrian*	15		Excellent.
138	*Antoninus* ..	16		Very good.
161	*Aurelius*	17		Amiable.
180	Commodus ..	18	Killed	Cruel.
193	*Pertinax*....	19	Murdered	Good.
192	Didius	20	Beheaded.....	Mercenary.
	Severus	21		Worthy.
211	Caracalla....	22	Murdered	Brutal.

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CÆSAR TO CONSTANTINE THE GREAT.

Began to reign. A.D.			Death.	Character.
217	Macrinus....	23	Killed	Licentious.
218	Heliogabulus	24	Assassinated ...	A wretch.
222	*Alexander* ..	25	Beheaded.....	Virtuous.
235	Maximinus ..	26	Slain	Cruel and base.
238	*Balbinus*	27	Murdered.....	Wise.
	Gordian	28	Killed	Prosperous.
244	Philip	29	Beheaded.....	Ungrateful.
249	*Decius*.....	30	Drowned.....	Good.
251	Gallus.....	31	Killed	Wicked.
254	Valerian	32	Murdered	Able.
260	Gallienus....	33	Slain.....	Careless.
268	*Claudius II*...	34		Excellent.
270	Aurelian	35	Killed	Severe.
275	*Tacitus*.....	36		Virtuous.
277	Probus.....	37	Murdered	Brave.
282	Carus	38		Active.
284	Diocletian ..	39		Stern.
304	*Constantius*..	40		Good.
306	Constantine..	41		The Great.

The good Emperors have their names in *Italics*.

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CHAPTER IV.

TIBERIUS. CALIGULA.

TIBERIUS, the third husband of Augustus's daughter Julia (and the son of Augustus's second wife Livia), became emperor after the death of Augustus.

In the reign of Tiberius Jesus Christ was crucified, and the Olympiads ceased. From this period only one mode of computing time has been observed, A. D. Anno Domini, year of our Lord.

Tiberius was a cruel tyrant, and perpetrated numberless crimes. He had a favourite called Sejanus, who flattered

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and conjoled him, and persuaded him to quit Rome and retire to Capria, a small island on the coast of Italy. Tiberius, however, discovered that Sejanus was plotting to become emperor himself, and he therefore commanded the death of the faithless courtier.

One cannot read without horror, not unmixed with pity, of the miserable end of Sejanus. Old, and long accustomed to power and splendor, he found himself all at once deprived of wealth and consequence, and sentenced to an ignominious death. Of all the many flatterers who had bowed to him in his prosperity, not one was found to soften his adversity. Sejanus

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had no friends, because he had no virtues.

Deserted and disgraced, the artful traitor was led to execution; and when he would have covered his face, in the bitterness of shame and humiliation, this small mercy was denied him, his hands were secured, so that his face was exposed to the insults of the mob.

The good man, however humbled and disgraced, is sure to meet with some pity from the most vulgar and the most unfeeling, but the wicked man finds no commiseration. His own heart is his accuser, what wonder, then, that man should accuse him!

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Sejanus was strangled, and all his family were executed with him.

It will be impossible for me to describe to you the cruelties of Tiberius. There was not a crime that he did not perpetrate, not a suffering he did not inflict.

In his reign there were men whose sole business was to contrive new pleasures; and then also lived Apicius, the most notorious glutton that ever disgraced human nature; he spent a large fortune on one entertainment, and would give a hundred pounds for a single dish. A hundred pounds! How many starving beggars would that sum feed and clothe!

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Surely Rome was sadly fallen, from her greatness, from those days of moderation and simplicity, when Cincinnatus left his plough to govern her councils, and Regulus quitted his farm to fight her battles!

It was wonderful that, spending so indolent and so licentious a life, Tiberius should live to the age of seventy-eight; being then taken ill, he lingered so long that Caligula, whom he had appointed his successor, permitted him to be smothered. Thus died this wicked emperor, who had been heard to say, so guilty was the nation become and so difficult to govern, that he wished

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"Heaven and earth might perish with
"him when he died."

Reckoning Julius Cæsar as the first emperor, which most historians do, Tiberius was the third emperor of Rome; he expired A. C. 41.

Caligula, fourth emperor of Rome, was the son of Germanicus and Agrippina. Germanicus was the nephew of Tiberius, and so much beloved by the soldiers that they would have made him emperor instead of Tiberius, but this just and good man would not consent to an act of disloyalty. From their ancient love to him, therefore, the people were rejoiced to see his son Caligula placed on the throne.

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The beginning of this reign was very promising. Caligula seemed willing to do whatever was right; he banished the cruel Pontius Pilate, and refused to look at a paper which contained the discovery of a conspiracy against him, saying, "I have done nothing to "cause men to hate me, and therefore "I do not fear their enmity." This was a noble sentiment, and worthy the manly fearlessness of an innocent mind! Pity that for eight months only Caligula acted virtuously and wisely. His after life was one scene of folly and wickedness.

He pretended to be sometimes one heathen god, and sometimes another.

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One day he called himself Jupiter, another day Mars. He built temples for himself to be worshipped in, and appointed priests to perform sacrifices to him. You will be shocked to hear he made his horse one of these priests, though indeed such a priest was fit for such a divinity!

This was the conduct of a fool: and how a person capable of making the fine speech I have related could have so greatly degenerated, can only be explained by the supposition, that extensive dominion causes a derangement in weak minds.

Caligula was murdered when going to his bath. The conspirator who

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first struck him calling out as he gave the blow, "Tyrant, think upon this."

He was only twenty-nine years old! How short his life! how long the catalogue of his follies and crimes!

Caligula was murdered A. D. 41.

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CHAPTER V.

CLAUDIUS, EMPEROR OF ROME. CARACTACUS, THE BRITISH KING.

The island of Britain was invaded, as I have mentioned, by Julius Cæsar; and though from his time the Romans fancied themselves lords of Britain, yet, as they never troubled the rude islanders, these islanders felt themselves free and independent.

In the reign of Tiberius, some Roman soldiers were wrecked on the coast of Britain, and treated very kindly by the natives. The principal Britons occasionally visited Rome, and

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sometimes sent their children to be educated there; So that the two nations lived upon very friendly terms with each other.

The worthless Caligula talked sometimes of invading the island, but, despised abroad as well as at home, his intentions were heard with contempt.

When Claudius became emperor, a Roman army invaded Britain and made some conquests; and Claudius coming over himself soon afterwards received the homage of great part of the island.

The Britains had a little improved by their intercourse with the Romans; they had began to trade with each

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other, and understood something of the art of war. But they were still a very uncivilized race, and were divided into several small states or principalities, each having its own chief. In time of danger, however, from foreign foes, they used sometimes to chuse a general to command their united forces. Cassibelaunus, of whom you have read, was so chosen; and now when Claudius sent soldiers and governors to conquer and rule the natives, another Briton distinguished himself; this was Caractacus.

Caractacus, king of one of the small principalities, and elected general of the British army, boldly opposed the

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despotism of the Roman Prætors, and the inroads of the Roman soldiers. Often defeated, he yet bravely returned to the charge, and sometimes gained the advantage.

The Silures, a warlike tribe, living on the banks of the river Severn, were overcome by the conquerors, and Caractacus saw that his army was likely to be next subdued. But he did not therefore resign himself to despair, and tamely submit to the Romans. No, he made the best possible disposition of his small forces: he flew from troop to troop, exhorting them to fight valiantly, and rescue their liberty from cruel invaders. In the sacred cause

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of freedom, Britons, in every period, have been found brave and enterprising. The soldiers of Caractacus replied to him by shouts of determined valour. They fought as they had promised firmly and valiantly. But the superior skill of the Romans prevailed, and the Britons were defeated.

Caractacus, in hopes of saving himself for better times, and of collecting forces again to assault the invaders, took refuge with Cartismandua, Queen of the Brigantes, another of the small states. This unworthy woman delivered him up to the Romans.

Claudius was so delighted to hear of this capture, that he gave orders

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for the noble prisoner to be sent to Rome.

Caractacus, surrounded by his family, was conducted into the presence of the Emperor. Claudius was seated on a splendid throne, and environed by pomp and magnificence. The British King looked with a calm and undaunted eye upon the dazzling scene, and simply observed, "Strange! that "a nation possessed of so much wealth "and power, should envy me my hum-"ble cottage!"

It is recorded, that his address to Claudius was equally wise and temperate. "Could I have submitted to "power," said he, "I should have

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"been here as a guest and not as a
"captive. My resistance does but
"add to the splendour of your tri-
"umph. I am now at your mercy,
"and if treated with lenity, my fate
"will be a proof of your clemency
"and moderation."

The language of courage tempered by prudence, made its just impression; Claudius ordered the chains to be instantly taken off from Caractacus and his family, and restored them all to freedom.

Perhaps this is the only worthy action performed by Claudius, for he and his wife Messalina were otherwise only remarkable for depravity

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and licentiousness. So much so, that Messalina is often used as a name for a bad woman.

Though Claudius did not ennoble his own reign, it was ennobled for him by one of his subjects.

Arria, the faithful wife of Pætus, distinguished herself by singular fortitude and resolution. Her husband, having unfortunately joined an unsuccessful conspiracy against the emperor, had tried to escape, but was taken and brought back to Rome. His wife implored that she might be allowed to attend him, saying, "all men of rank "are indulged with slaves to wait up-"on them, let me go as the attendant "of my husband."

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Her prayer was denied, but she followed the ship in which Pætus was conveyed, and in an open boat trusted herself to the waves.

Whilst Pætus was in prison, his only son sickened and died. Arria watched her beloved child during his severe and fatal malady, and received his last sigh. The agony of such a sorrow, mothers can only understand. Yet did the broken-hearted Arria keep the fatal secret from her husband, and when he asked for his child, governed herself to say, "he is well."

She knew Pætus would not be permitted to live long, and desired to spare him so severe a shock. At

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length his death was decreed, and he was sentenced to destroy himself. Arria, seeing him fearful of committing the awful deed, and knowing that it must be committed bravely, set him the example.

In his presence she stabbed herself with a dagger, and then, giving the blood-stained weapon into his hand, she exclaimed, "My Pætus, it is not "painful!"

Stained with numberless other deaths, the vicious Claudius himself died by poison. His second wife, Agrippina, a monster of iniquity, and the mother of a monster of iniquity, the mother of Nero, killed Claudius

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by putting poison into a dish of mushrooms. He eat of this till he dropped down insensible, and was completely dispatched by a poisoned feather being put down his throat, under pretence of assisting him to clear his stomach by throwing up its contents.

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CHAPTER VI.

NERO. SENECA. BOADICEA.

Nero, the son-in-law of Claudius, became Emperor instead of his son Britannicus, A. C. 54; at first he affected to be very modest and prudent, but he soon shewed his wicked disposition first by causing Britannicus to be poisoned, and afterwards by ordering his mother to be murdered. Perhaps a more horrible wretch never existed; he killed persons for his amusement, and was never so pleased as when torturing his fellow-creatures.

Now let us consider what are our

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feelings on beholding any human being in pain; does not the smallest wound of a stranger, a beggar, an enemy, awaken our pity? and do not we feel eager to lessen the torture, and heal the sore? What sort of man must that have been, who, contrary to this common course of nature, was not merely insensible to misery, but rejoiced to behold it? We all often talk of Nero and other cruel monsters, but we scarcely reflect upon all the hideousness of such characters.

Among Nero's murders was that of Seneca, his tutor, a very learned philosopher. Nero hated him for being wise and virtuous, and sent him orders to destroy himself.

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Seneca received this command with great composure, and would instantly have prepared for it, by completing his will. This favour was denied, so he told his friends, "as he was not per-
"mitted to give the legacies of money
"as he intended, he left them the
"most precious legacy he could be-
"queath, his example."

The wife of Seneca besought him to let her die with him, and when he found she was quite serious and very earnest, he consented to her wishes. The veins of their arms were opened, that so they might both bleed to death; but Seneca, being old, his blood did not flow readily, and though

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he was put into a warm bath to make it flow more freely, he continued to suffer long and exquisitely. He bore all this torture with patient firmness, and during its continuance dictated a discourse, which was written down as he spoke it. At last he died. His wife Paulina fainted away, and her servants took that opportunity of binding up the wounds of her arms. Thus her life was saved and she survived some years.

How often we hear of people enduring pain, and consenting to die, without a murmur, or a complaint! But do we justly appreciate the merits of the heroic sufferers? We applaud

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them indeed, but we applaud them without sufficient consideration of their merit; what think you of Mutius holding his hand in a fire? approach your finger to the flame of the candle; you quickly draw it back the instant you feel the burning heat. Pray then, in future, more truly value the courage and resolution of those persons who have well borne what you shrink from bearing; and not so only, but learn by their example, that much can be endured, and early prepare yourself to imitate the virtue you admire, by enduring small pains and sicknesses in silence and fortitude. We read history for improvement as well as amusement;

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what improvement? of our hearts, and minds and manners, certainly; history is the glass in which we see the deformity of vice, and the beauty of virtue, in which we see what to shun, and what to imitate!

The Britons now made another effort to recover their liberty, and a Roman army was sent to subdue them. The brave islanders placed themselves on the shore, to oppose this coming foe, and their Druids joined the soldiers, in hopes their venerable appearance would assist to appal the enemy; the women also were seen running about with blazing torches in their hands, their hair disheveled, and their dress

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wild and strange. The Romans were shocked at this sight, and at first gave way, but their general Paulinus rallying them, they fought with their usual success, routed the Britons and burned the poor old Druids.

These Druids, or priests, were accustomed to perform their religious ceremonies in groves and woods, and the misletoe (a plant that grows on trees) was used by them in these ceremonies. The Romans cut down the groves, and knocked down the altars reared in them.

But the oppression of the officers left to rule them, and the vast sums of money required from them, again

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drove the Britons to war. Boadicea, Queen of the Iceni (one of the British tribes), a spirited woman, took the command of the assembled troops. The father of Boadicea, willing to gratify the Romans and preserve his child from their oppression, when he died left one half of his territory to the Romans, that so his daughters might be allowed to enjoy their portion.

But the greedy Romans were not satisfied with half; they chose to have all, and therefore Boadicea resolved to make one effort in defence of her rights.

This Queen appeared in a chariot, and exhorted the soldiers to fight man-

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fully. At first she was successful, but at last she was totally defeated, and to save herself from the power of the pitiless conquerors, she destroyed herself by poison.

The death of Nero was as horrid as his life had been wicked. A general of his, Julius Vindex, who was governor in Gaul, wished to rid the world of such a monster, and declared publickly, "whoever will bring me the head of "Nero shall have mine;" and further to prove his disinterestedness, proclaimed Galba the governor of Spain, Emperor.

The spirit once roused, Nero saw himself on the brink of danger, and

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like a coward fled from Rome. Hearing he was pursued, he tried to kill himself, but his trembling hands faltered in the deed, and he was indebted to the help of one of his secretaries for an easy death.

He had lived for some days in a state of the most abject wretchedness; sleeping in a hole in a hedge amidst briars and rushes, feeding on dry bread, and cold water. Could any fate be too abject for such a wretch? Pray read his history, and say could man more debase his nature?

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CHAPTER VII.

VESPASIAN. PLINY. JERUSALEM DESTROYED.

GALBA, though severe, had many good qualities, and perhaps deserved a better fate than the one he experienced, for he was beheaded by some revolted troops who had chosen Otho for their king.

Otho began his reign well, by forgiving and honouring a person who had been friendly to his rival Galba, for he said, "fidelity deserves reward." He yet further gilded his name by resigning his life, when the tranquillity of the state required his death.

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The army, you will observe, were now very powerful both at home and abroad, for they raised whom they pleased to the throne, and now deserting Otho followed another leader.

When Otho heard of this, and that a war must ensue, he set off with an army to restore peace; but failing in this attempt, he announced his intention of dying. He thanked his soldiers for their fidelity, and added, "I "die to procure your safety. Others "gain praise for governing well; be it "my praise to resign an empire, ra-"ther than to injure it by false am-"bition."

He then made every prudent ar-

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rangement for the safety of his friends, and was about to give the fatal blow, when he heard a tumult among the soldiers. "I will add one day to my "life," said he, and devoted himself to quelling the riot. At night he slept calmly and soundly with two daggers under his pillow, and early the next morning stabbed himself to the heart with one of them.

I think Otho deserves to be remembered. What think you?

Vitellius now became Emperor; but what shall I tell you of him, except that he was indolent, luxurious, and worthless? He was massacred by the enraged populace, who were at last

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disgusted by his gluttony and intemperance.

Vespasian, the general of the revolted troops, was by them created Emperor, A. D. 70. There was still a Senate in Rome, but it had greatly changed from the Senate of former times. The soldiers and the reigning Emperor governed its dictates, and consequently Rome was little benefited by its counsels. But the Senate now gave its sanction to the election of Vespasian. He was in Egypt at this time, but returned the next year to Rome, leaving his son in the command of an army with which he was to besiege Jerusalem.

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Titus fully executed the command of his father, and vigorously attacked the Jews. These people had long resisted the Romans, and now assembling their forces at Jerusalem, all the factions in the city united to oppose the general enemy.

The Jews were at first successful, but Titus not only ably commanded his soldiers, but himself fought amidst them valiantly. Jerusalem was fenced by three walls, the outer of which Titus battered down with huge machines. He repeatedly offered pardon and mercy to the besieged, but this deluded race scorned all his offers. So severe was the famine (the want of

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food), "that it is said, a mother eat "her own child!"

To believe this is impossible; however, when Titus heard of this shocking action, he vowed to destroy the city in which it was perpetrated; he fulfilled his threat. After six months of warfare the city was taken, its fine temple burnt, and all its houses and walls so completely destroyed, that, according to the prophecy of Jesus Christ, "not one stone was left upon "another."

The inhabitants were almost all cut to pieces, and the few Jews who escaped were dispersed about into different parts of the world, and from that pe-

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riod they have been a wandering race, straying about in almost every town and village in Europe, yet having no territory of their own.

The soldiers wished to crown Titus as conqueror, but he modestly refused that honor, saying, "He was only an "instrument in the hand of heaven."

Vespasian was much pleased with the success of his son, and they entered Rome together in triumph. This Emperor ordained many beneficial arrangements, and so much discountenanced luxury and effeminacy, that he broke a young officer, that is, turned him out of his rank, because he was perfumed.

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Pliny, the great naturalist, lived at this time. He deeply considered the works of nature and made discoveries, and wrote books which at this day are much esteemed. He inspected the growth, form, and uses of flowers and plants, which study is called Botany, and amused himself by observing many other parts of nature. He lost his life by visiting Mount Vesuvius soon after an eruption. The mephitic, or suffocating air, it is supposed, caused his death. Vesuvius, you know, is a high, a very high mountain near Naples, in Italy, and every now and then from its top issue smoke and fire. This fire is so fierce

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that it throws out a liquid flaming matter, lava, that runs down the side of the hill, burning trees, overwhelming fields, and forcing down houses; in short, destroying whatever comes in its way, until it reaches the sea, into which it finally falls. This lava, when cold, becomes hard, and, I believe, looks like a black cinder; in that state it is cut out in pieces, and walls and even houses are built with it instead of stone. Just about the time of Titus becoming Emperor, an eruption of Vesuvius, as it is called, took place, when Pliny died, and the lava and ashes from the fire entirely overwhelmed two towns, Pompeii and Herculaneum. So rapid

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and unexpected was the event, that the inhabitants were all smothered up in the houses and streets, and the lava filled from the earth upwards many feet above the tops of the houses. Very lately some of the lava has been dug away, and now people can go down into the city and see the dried skeletons of the poor inhabitants, and the furniture of the houses, and every thing, in short, in the same state in which it was when first overwhelmed. The very ruts made in the ground by the carts and carriages are plainly discernible. There are many published accounts of this sad eruption, and of the present state of the two unfortu-

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nate cities. If you can procure these books, you will read them with much pleasure.

But we have almost forgotten the Emperor of Rome and his actions. The deeds of man must always be forgotten in the greater, oh! how much greater, works of God!

Vespasian lived usefully and virtuously, and died calmly, standing on his feet, for he said an Emperor ought so to die. Vespasian was as modest as his son, for when the King of Parthia called himself in his letters, "King of Kings," the Emperor simply wrote his name, Flavius Vespasian.

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CHAPTER VIII.

TITUS. AGRICOLA. DOMITIAN.

TITUS peaceably succeeded his father, and became Emperor, A. D. 79, the very year in which Pliny lost his life, and the cities of Pompeii and Herculaneum were destroyed by an eruption of Mount Vesuvius.

It has been said of Vespasian, "That he was a man in whom power "made no alteration, except in giving "him the opportunity of doing good," and Titus was worthy of being the son of so excellent a father.

It is related of Titus, that one even-

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ing he broke forth into the following lamentation, "I have lost a day!" because he had past the day without performing any service to his fellow creatures. This exclamation ought to be continually in our thoughts. The meanest, the weakest, the poorest of us can please or oblige some friend or relative, or neighbour, every day of life, and we ought, like Titus, to call that day lost in which we have not given some pleasure, or bestowed some benefit, on a human being.

I am sorry to say that the most virtuous persons do not escape censure and reprobation. It would be wise therefore for us to take another maxim

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from Titus. Whenever he was undeservedly scandalized, he would say, "Whilst I do nothing worthy of reproach, I need not be grieved that "I am censured."

But perhaps the most meritorious of his actions was the self-controul, and self-denial with which he acted in a very trying situation.

He had long loved a beautiful and accomplished young woman, Berenice, sister to Agrippa, king of Judea; Berenice also loved him tenderly, but Titus soon found that the Romans were desirous that he should not marry her; in spite therefore of her tears and blandishments, in spite of his own

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fondness and attachment, he sent her from him, and denied himself the happiness of making her his wife. Remember, that when Titus performed this heroic action, he was a powerful sovereign, that he was in love, and had nothing but his conscience to govern him.

It was about this time that Agricola, the famous Roman general, made extensive conquests in Britain. The daughter of this brave officer married Tacitus the celebrated historian, who has written so interesting an account of Agricola. Agricola conquered part of Wales, and made himself master of Mona (now called the island of An-

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glesea); he also marched into Caledonia (Scotland), and defeated the natives, collected under their chief Galgacus. After extending the power of the Roman empire, he employed himself in refining and instructing the people he had subdued. Indeed the Romans are greatly applauded for always pursuing this course, and carrying knowledge and civilization with conquest among the barbarous nations. Agricola built several forts in Scotland, and not only erected houses and temples himself, but urged the Britons to do so for themselves.

Agricola was recalled from Britain by Domitian after the death of Titus;

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and it is said he was poisoned by that wicked wretch. When I tell you that it is supposed that Domitian caused the death of his brother Titus, you will not wonder at any other crime he perpetrated. After a happy and prosperous reign of little more than two years continuance, Titus sickened and died. He left behind him an enviable character, and was distinguished by this epithet, "Titus, the "delight of humankind!"

What shall I tell you of Domitian? What but that he succeeded his brother, and was in all things unlike to him! He persecuted the Christians; he was cruel, hypocritical, perfidious.

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He once invited a large party, as for an entertainment, and had them ushered into a room hung with black, with only just so many lights as would disclose the horrors of the scene. Black coffins bearing the name of the guests were arranged around; and hideous looking men, bearing torches and naked swords, rushed into the apartment. The party, knowing the ferocious temper of the Emperor, of course expected instant death, and were struck with horror. Domitian long enjoyed their dismay, and when tired of the wicked joy of beholding misery, he sent orders for his alarmed guests to return to their houses.

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They all indeed escaped without bodily hurt; but how severe must have been their mental sufferings, how must that mind be constituted that found a delight in creating and beholding wretchedness?

Domitian was murdered A. C. 95. His name is indeed recorded in history, because he was a public character, because he was the Emperor of Rome; but for what is he celebrated? for his vices. How is he remembered? with detestation!

Agricola, the beneficent ruler of Britain, is celebrated, not for his rank but for his actions; is remembered, not with horror, but with respect. Let

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us be thankful that we can all of us deserve, if we do not receive the esteem bestowed on Agricola: for we can all of us be useful and virtuous in our stations. The rank of Domitian was his misfortune: it gave more license to his wicked temper, it gave more publicity to his wicked actions. *He* disgraced *his* title—Agricola gave credit to his humbler name.

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CHAPTER IX.

NERVA. TRAJAN. ADRIAN. PLUTARCH.

WHILST Rome was falling into luxury and licentiousness, the various countries under her dominion were rising into refinement and information. Great Britain, Germany, and Gaul were especially advancing in learning and civilization, so that the Romans bestowed benefits on the countries they conquered, fully equal to the worth of the tributes and the authority they claimed. Some of these countries occasionally made an effort to recover

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their liberty, and though these efforts failed, they bespoke the unconquered spirit of those nations, and teaching them war, led to their future liberation.

Because a general of his had subdued a revolt of the Germans, Domitian took the name of Germanicus, although he had himself not even seen the enemy, having only marched an army out of Rome and marched it back again.

After the murder of Domitian, the Senate quietly chose Nerva for their Emperor. Nerva was an old but virtuous man; his disposition was too gentle for the Romans at that time. You have seen that they were becom-

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ing luxurious and insolent, and needed restraint more than indulgence. Without firmness, you know, there can be no virtue; for it is of little avail that we think and feel rightly, if we have not firmness to express our thoughts, if we have not firmness to act according to our feelings. Thus it happened, that with the best intentions Nerva performed no services to his country, and died of a fever after a short reign of little more than a twelvemonth.

Trajan was chosen by Nerva to succeed him, and this choice was perhaps the only, as it was certainly the highest, benefit ever conferred by him on his subjects. Trajan was great as a

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general, wise as a king, good as a man. He conquered many foreign nations; yet on his return to Rome, he entered it without pomp or noise. He refused a public triumph, a refusal which assured to him the silent and heartfelt applause of all men. In passing through conquered countries he neither taxed nor ravaged them, and seemed always more intent on bestowing happiness than in asserting authority.

Plutarch, the charming biographer, who has written so many amusing histories of great men, was the tutor, or preceptor of Trajan. Plutarch was a Greek philosopher, and not much older than his pupil. It is mentioned of Plu-

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tarch that he would never punish any one when he was in a passion, because he thought he should then punish unwisely and unjustly, and once said to a slave who had greatly provoked him, "I will not beat you now because I am "angry." We can all understand the good sense and humanity of such conduct, for we can all understand how differently we judge when we are enraged and when we are calm. When Trajan became Emperor Plutarch wrote him a delightful letter, which would much please you to read; ask your friends to shew it to you, or you can find it for yourselves in the life of Plutarch attached to his Biography of celebrated Men.

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Many are the interesting anecdotes recorded of Trajan; there is one that particularly denotes his noble, liberal mode of thinking. Once, when presenting a sword to an officer (the Præfect of the Prætorian bands), he said, "If I do well, use this sword *for* me; "if I do ill, use this sword *against* me."

He built a bridge across the wide river Danube. Look for it in the map. He had ambassadors from India to congratulate him. He shewed his confidence in his friend Sura, just as Alexander had shewn it towards his physician Philip. You must peruse the story in Goldsmith's History of Rome some day.

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A subject of this excellent master shewed as much greatness of mind as his sovereign. Longinus, a Roman general, had been taken prisoner by the Dacians. Their king, Decebalus, said he would kill his captive if Trajan would not consent to terms of peace. Trajan replied, that the life of an individual must not be set against the welfare of a whole people, and refused the demanded treaty; and Longinus killed himself that he might no longer be a cause of dispute.

I told you Trajan persecuted the Christians, but he afterwards stopped these persecutions, because Pliny, the nephew of the naturalist, being gover-

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nor of Bithynia, wrote him an account of the quiet and virtuous behaviour of the Christians. The Jews again broke out into rebellion, and massacred thousands of their fellow creatures in the island of Cyprus and the other places where they resided, but they were soon subdued and punished.

Trajan made many conquests, but it is not for them that he is renowned. The Romans honored his memory, because, for nearly twenty years, he caused their domestic prosperity. He died at Seleucia of an apoplexy, A. D. 118.

Adrian, the next Emperor, was the nephew of Trajan; he was of a Spanish

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family, and when he ascended the throne, the extent of the Roman empire, and the influence of the Roman power was at the greatest point. Adrian was brave, learned, accomplished, and amiable. He thought the empire was too vast, and therefore gave up part of the conquests of Trajan. He visited Germany, Gaul, Holland, Great Britain, and Spain. He erected a strong wall of mud and planks between England and Scotland across the island, to prevent the Picts and other northern barbarians from disturbing the Britons.

He went to Athens, long resided there, and caused himself to be elected

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archon of that celebrated city. He crossed over to Africa, and rebuilt Carthage, naming it Adrianople after himself. He softened the persecution of the Christians, and seemed going about the world dispensing good. The Jews rising upon the Christians and Romans in Judea and putting numbers of them to death, the Romans retaliated by massacring nearly six hundred thousand of that outcast race.

Adrian died, after a painful illness, in the twenty-second year of his reign. Being ignorant of the blessed hopes inspired by the Christian religion, he did not look forwards to a future state, and when almost expiring, uttered the

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following lines. I give them in Latin as a pleasant exercise for translation:

Animula, vagula blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos.

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CHAPTER X.

THE AGE OF THE ANTONINES.

The period of which I am going to speak, is distinguished as "the age of "the Antonines," that is, the age in which two virtuous Emperors of that name bestowed peace and felicity over the world. The Romans being now masters of almost every inhabited country, the conduct of their rulers decided the fate of all other nations.

Antoninus, surnamed the Pious, from his extraordinary merit, was chosen by Adrian to succeed him. He protected the Christians, declaring his

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resolution not to allow any sect to be harassed because of their religion. He was so generous, that to relieve want and poverty he gave away even his private property, and said that when he became a public character he ought to have no private interests and possessions; he was mild, yet firm, polished, yet not luxurious.

The power of Rome was now spread over a large portion of Europe, and great part of Asia and Africa. The Chinese indeed lived undisturbed except by domestic broils, and were at this time in a high state of civilization; the petty princes occasionally quarrelled among themselves, but they

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never invaded foreign nations, nor did foreign nations invade them. The Tartars, their neighbours, were their only foes, and to keep them out of China, the ancient mode of raising a wall was adopted; this celebrated wall, though partially built before, was not completed until A. C. 214.

The Chinese pretend to trace back their history to a very ancient date. The princes or kings of the small principalities, seem to have early been ruled by one great chief, or Emperor.

It has been said that the game of chess was invented, many years before the Christian era, by a Chinese General, to amuse his troops during a long cessation of arms.

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Pray bear in mind that whilst Rome was flourishing, as queen of the European nations, the Chinese were existing in a state of wealth and refinement, and governing a very large portion of Asia; it is, however, generally thought that their knowledge was by no means equal to what they pretend it to have been.

The tribes of India were also at this time an ingenious people, and traced their origin to the highest antiquity. You remember that Sesostris had invaded some part of India, and that Alexander the Great had also visited the shores of the Ganges, and conquered Porus, an Indian king; but

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these people continued to be governed by their own princes, and to enjoy their own peculiar laws, customs, and religion. Some of their princes, as I have already mentioned, sent ambassadors to Rome to offer congratulations to Trajan; thus China and India were almost as civilized and as learned in the age of the Antonines as they are now. You will find the history of those nations singularly amusing; and as for many centuries they subsisted apart from every European country, the accounts of them must be read in a separate form, as they do not mingle with other histories.

But to return to Antoninus Pius; it

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was a favourite saying of his, that he had more pleasure in saving the life of one citizen than in destroying the lives of one thousand enemies. According to this doctrine, this most excellent of all the Roman Emperors plainly proves, that good sovereigns love peace better than war, and that nations possess most comfort and virtue in a period of tranquillity. War may bring conquests and renown, but seldom, perhaps never, does it increase national prosperity. Defensive war is necessary and honorable; we ought to fight to protect our liberty and rights, but to fight merely for conquests and glory is never necessary, and seldom honorable.

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Antoninus, according to the wishes of Adrian, had adopted Marcus Aurelius for his successor, and married him to his youngest daughter Faustina; this good Emperor died of a fever, after twenty three years peaceful reign, aged 75.

Marcus Aurelius succeeded his father-in-law, and took the name of Antoninus; he associated his brother Lucius Verus in the government with him. But Lucius was a most unworthy character, and disgraced the Roman name wherever he went; fortunately he died soon, and thus Marcus Aurelius became sole Emperor.

He was so learned that he is called

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in history Antoninus Philosophus, and he wrote a work entitled "Medita-"tions," which contains much excellent advice. He sold all his own plate and jewels to pay the expenses of a warlike expedition, rather than burden his subjects with new taxes; his faults, for he had faults, consisted in his weak indulgence of his vicious brother, his worthless wife, and foolish son. He was also apt to be proud of his learning, and sometimes forgave faults which ought not to have been forgiven; for it is the duty of all men, more especially of kings and rulers, to check vice by punishing it, as well as to promote virtue by rewarding it.

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Avidius, a General of the Emperor's, strove to displace him and become Emperor himself; Aurelius declared he would give up the empire without bloodshed, if his abdication would prove beneficial for his people. But Avidius was slain by his own officers; and when his head was brought to Aurelius, he ordered it to be decently buried, and behaved with great lenity to the rest of the rebels. When some one said Avidius would not have behaved so mercifully had he been conqueror, Aurelius simply replied, "I "never reigned so carelessly nor "served the gods so ill, as to fear that "Avidius would ever be the con-"queror."

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He was seized with the plague at Vienna, and died in the fifty-ninth year of his age, after a glorious reign of nineteen years.

He left a son, Commodus, who succeeded him, and desired that he might be taught, "that no wealth would satisfy a tyrant, and no guards defend "him; that cruel princes never reign "long, and that those in power must "govern themselves, because they "have no one who has a right to go-"vern them."

Commodus did not profit either by his father's example or his father's precepts. He was as ignorant and contemptible as he was vicious and cruel,

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and verified his father's words; for though he was so fearful of danger that he shaved himself lest his barber should use the razor to cut his throat, yet was he murdered in the thirty-first year of his age. Perhaps some of the faults of Commodus arose from his father's mildness and indulgence. It is the duty of parents to control their children, and those children who are wisely controled and checked turn out the best and happiest men and women. Think of yourselves and your playfellows, and you will plainly see, that pets and spoiled children are plagues to themselves and to all around them.

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CHAPTER XI.

SARACENS. GOTHS. CELTS. HUNS.

You have already been told that the empire of Rome was in its most flourishing condition in the age of the Antonines. I fear you will observe, that from that period it gradually declined from power and prosperity.

Commodus was a worthless Emperor, and was followed by many others equally worthless. About this time the Saracens are first mentioned in history.

I dare say you remember reading in the Bible, that Abraham had a son

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named Ishmael, who with his mother were sent away, and almost perished in the desert. I dare say you also remember that Joseph was sold by his brothers to some Ishmaelites. Well, these Ishmaelites were the descendants of Ishmael, and like him were wanderers in the desert. The Ishmaelites were also called Arabs, and one tribe of the Arabs were distinguished by the appellation of Saracens. Afterwards Saracen became the common name for almost all Arabs. Look for Arabia, you will find it bounded on one side by the Red Sea.

The Saracens are now noticed as gaining some advantages over the Ro-

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mans. You will hear more of them by and by.

The soldiers placed Pertinax, a man of humble birth, on the throne, as the successor to Commodus. The history of Pertinax is curious. He was the son of a slave, and kept first a small shop, and then a school; next he studied the law, and afterwards he became a soldier. He was then made Consul as a reward for his services, and banished by Commodus; recalled, and sent to Britain, where in a battle he was left for dead on the field. Again in Africa his life was in imminent danger, so that on returning to Rome he devoted himself to retirement, until

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the soldiers fixed upon him to be their sovereign. If all this really happened, I think the account of Pertinax would give materials for a long and amusing story. He seems to have risen to rank by the excellence of his character, and to have fallen from it, by the degeneracy of the Romans; for in three months the same people who had caused his elevation caused his death.

He was massacred A. D. 193, and after his death the soldiers put up the empire to sale. This is very strange, but very true. Didius Julianus was the highest bidder, and was consequently proclaimed Emperor. He was quite unworthy this high honor, and

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very shortly had his head struck off by command of the Senators.

Severus, the next Emperor, was elected both by the army and the Senate.

Severus besieged and took Byzantium, and cruelly murdered its inhabitants. Byzantium was built many centuries before Christ. Severus also visited Britain, and built a stone wall, to defend the Britons from the inroads of the Caledonians. This wall crosses the island from the German Ocean to the Solway Frith, and is still known by his name, "Severus's wall." He died at York from grief at the wicked conduct of his son Caracalla.

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The Caledonians were converted to Christianity about this time; and near York there may be seen two mounds, or rather hills, called "Severus's hills," which are supposed to have been raised either over the bodies of soldiers slain in battle, or as monuments to the honor of Severus. The country adjacent being very flat, there is no doubt these hills were artificially formed. I have often looked upon them with pleasure.

Caracalla succeeded his father Severus. When I tell you that he murdered his young brother Geta, in the arms of his mother, you will desire to hear no more of this monster. After

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a cruel reign of six years, he was stabbed on the back by a soldier, and so died as ingloriously as he had lived.

Macrinus succeeded Caracalla, and was almost equally worthless; when he was murdered, the soldiers made Heliogabulus, a boy of fourteen, their Emperor. I have not patience to tell you of the excesses of this weak and miserable Emperor. Like many of the others, he was also killed by the soldiers in the fourth year of his reign, A. D. 222.

I turn from the disgusting history of the degenerated Romans, to inform you of a people called Goths, who about this time became tributary to

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Rome. Fourteen hundred years before Christ, a barbarous people called Goths, or Scythians, came from the north, and crossing the Araxes (a river that falls into the Caspian sea) overran many countries of Europe. Now pray do not confuse these people with the Celts, for the Celts are said to have come from the neighbourhood of the Pyrenees. The Pyrenees are mountains that divide Spain from Gaul. A. C. 500, the Goths drove the Celts into Gaul, where Cæsar found them. Tribes of the Celts peopled part of Scotland, Ireland, and Wales. They were remarkable for their Druids. The Druids

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were at the same time priests and chief governors, and were generally very learned men. The Goths had not any Druids. The Gothic and Celtic languages differed greatly: in short, these were distinct people. The Huns were another barbarous race, who originally came from Tartary.

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CHAPTER XII.

ZENOBIA. FRANKS. FINGAL.

After so many bad Emperors, it is refreshing to meet with a good one. Alexander, the successor of Heliogabulus, was a mild and sensible prince; but the Roman nation was no longer capable of appreciating merit, or worthy of possessing it. Although their prince gained many victories, and caused much reformation in the abuses induced by former Emperors; although he was temperate, gentle, and accomplished; yet was he murdered by the soldiers in the thirteenth year of his

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reign. Alexander was fortunate in having a wise and virtuous woman for his mother. Ah! how much depends on the treatment children receive from their parents, especially from their mothers! Commodus had a wicked mother, the worthless Faustina, and a too indulgent father. Mammæa, the mother of Alexander, was a woman of sense and merit. To her he probably owed the virtuous habits that signalized his reign, for he was only sixteen when he ascended the throne.

It was one of the maxims of Alexander, "that he who bought power "would think himself entitled to sell "it," and therefore he would never allow the sale of places and offices.

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Maximin, the general who had instigated the soldiers to kill Alexander, was chosen by them to succeed him. He was remarkable—for what? the excess of his vices, and the gigantic size of his body. Maximin was eight feet and a half high, and so strong that he could draw a carriage which two oxen could not move.* He could eat forty pounds of meat every day, and drink six gallons of wine without being intoxicated. But as I can hear of no good action he performed, or wise saying he uttered, I shall only tell you that the soldiers massacred him. The Emperors who succeeded him are so

* Goldsmith.

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worthless, that I cannot write about them. Their names you will see in the table I have drawn out.

As Rome became feeble and vicious, the Barbarians began to assert their rights, and shake off the yoke of these conquerors. The German tribes were frequently revolting. The Gauls and Britons now and then made efforts against their governors. Above all, the Goths were perpetually rushing down in swarms upon some province or other of this vast empire.

Claudius II. a brave and virtuous Emperor, successfully opposed these Barbarians; they had ravaged Macedonia and Greece, and even greatly

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injured Athens; as the Romans were more formed for arms than arts, they had resorted to Athens to acquire the politer accomplishments. The Goths had no respect for learning and taste, and were always careless how much they injured books, sculpture, and paintings. For this reason you know it is even in our days a common expression to call rude unlettered persons Goths and Vandals.

Zenobia, Queen of Palmyra, sometimes called Queen of the East, was a woman of singular spirit and resolution. Palmyra was a magnificent city of Syria, the ruins of which are yet visible, and mark the magnificence

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of its original state. I believe it is now generally supposed that Balbec and Palmyra are two names for the same place. There is no history of this city. A single writer asserts that the fine temple of Balbec was built by Antoninus Pius.

Zenobia, after many valorous enterprizes, was finally conquered by the Emperor Aurelian; the city of Palmyra submitted to his power, and after the captive queen had graced his triumph she was permitted to live in comfort and privacy.

Many small tribes of Germany united themselves under the name of "Franks," about this time, and began

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to make inroads on the Germans, and offer resistance to the Romans. These Franks afterwards conquered Gaul, and gave the name of France to that fine country.

Just before Diocletian became Emperor of Rome, the Romans had sent an embassy to China, which was then a vast and flourishing empire. But although the Romans seem to have been as ambitious as ever, yet their power was evidently on the decline, and was now much shaken by the inroads of the barbarous nations, or the revolts of subjugated provinces.

Fingal, king of Morven, died about this time. You will one day read with

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great delight some charming poems that describe his actions; they are called "Ossian's Poems," as it was pretended they were written by Ossian. But it is generally believed that they were chiefly the composition of Mr. Macpherson, the gentleman who published them; why he should not acknowledge having written pieces of so high beauty and merit, is a riddle difficult to be explained. You will all exclaim, why any rational person should assert the thing that is not true, must ever be inexplicable! One point is certain, that whoever be their author, the Poems of Ossian must ever be admired, must ever be read with delight.

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The north-east coast of Scotland it is supposed was anciently called Morven. Morven signifies a ridge of high hills. The Caracul mentioned in these poems is Caracalla, son of Severus, and Severus is himself denominated "King of the World."

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CHAPTER XIII.

DIOCLETIAN. CONSTANTIUS. OSSIAN.

We are now come to the year 284 after Christ, when Diocletian was chosen for his merit to be Emperor of Rome.

Pray now pause, and observe three things. First, that, in spite of persecution, the Christian religion was rapidly gaining ground. Secondly, that the Roman empire having become too vast to subsist as one government, was gradually weakening and diminishing. And thirdly, that the several kingdoms of Europe were advancing in refine-

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ment and power. We have seen that China and India both attained a high degree of learning and civilization in very early times. Egypt was next enlightened, then Greece, and lastly Rome. From Italy, knowledge and politeness spread over Europe, and we shall see, that in modern times they have been wafted to America.*

It is pleasant to stop sometimes, and, turning from war and policy, give up our thoughts to the contemplation of the progress of improvement in the minds and manners of different nations. I hope you will do so often.

* The light of the mind, like the light of the sun, travelling from east to west.

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Diocletian found the empire too extended for him to govern rightly, and therefore selected Maximian as his associate in power. These two friends lived very amicably together, and very ably supported the dignity of Rome, and very bravely opposed her numerous enemies. After some years skilful government they both resigned their dignities. Diocletian lived in peaceful retirement, cultivating his garden, and confessing himself more happy in his humble than in his elevated station. Maximian, being of a less amiable disposition, afterwards strove to regain his authority, and being otherwise turbulent, was compelled to destroy himself.

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Constantius and Galerius had been elected Censors by the former Emperors, as the first step to higher dignity; and on the abdication of Diocletian and Maximian, became joint Emperors.

Constantius went over to Britain, and resided at York. In that fine old city he was taken ill, and there he died, after having named his son Constantine for his successor. Gallienus and others sought to prevent the accession of Constantine; but Gallienus dying shortly of a severe disease, Constantine in a few months contrived to make himself sole Emperor of Rome, and for his many good qualities and heroic actions was denominated Constantine the Great.

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When Diocletian was on the throne, Carnusius, an active naval officer, elected himself sovereign of Britain, and reigned there with great ability for eight or ten years. He was murdered by Alectus, his pretended friend, who assumed the dignity of which he had deprived Carnusius. But Constantius conquered and killed the usurper, and was welcomed as the friend of Britain, because he saved London from being pillaged by the Gauls and Saxons, who were in the service of Alectus. It seems that Britain had now a fleet and cities. The city of York and that of London were built, and of course many others.

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The natives were beginning to learn the arts of life, from their conquerors, the Romans.

Ossian, the son of Fingal, flourished about this time, A. D. 312. I have already said that his name has been affixed to some beautiful poems.

The Britons had learnt to make wines, A. D. 276; and were, I dare say, as much more polished from what they had originally been, as they are now from what they were then.

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CHAPTER XIV.

CONSTANTINE THE GREAT.

Constantine the Great must have a chapter to himself. He early shewed a regard for the Christian religion, and when he assumed the purple, that is when he became Emperor, he raised the insulted Christians from their persecuted condition. He not only professed Christianity himself, he also recommended its adoption to his subjects, and without acting with severity towards the religion of Rome, he effectually promoted the interests of Christianity. He called an assembly of Bishops, and

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other churchmen, to assist in the establishment of the Christian religion in a pure form. This was called "the "Council of Nice." Nice was a city in Bithynia, and Bithynia was in Asia, and is now called Natolia. Athanasius attended this council. The creed or belief that bears his name, the Athanasian Creed, was however not written by him, but composed many years after his death. The Nicene Creed was the one produced at Nice and derives its name from that place.

I told you that St. Peter was called the first Pope of Rome, although it is believed he never visited that city. Yet all popes called themselves the

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successors of St. Peter. Thus the Bishop of Rome when he took the name and office of pope, deemed himself the head of the church, and claimed extensive influence and authority.

Christianity is said to have been introduced into Britain A. D. 60; and the profession of it by Constantine, more widely and firmly diffused it through that island.

Constantine having conquered his foreign foes, devoted himself to govern the empire wisely and beneficently. Fourteen years of undisturbed peace proved his able administration. But prosperous as was his public career, his private life was darkened with sorrows, if not stained with crimes.

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By his first wife, Minervena, he had a son, Crispus, a youth of extraordinary promise; brave, polished, and dutiful. You will be shocked to hear that this interesting young man was put to death in the bloom of life, by the command of his father. This strange affair is variously accounted for; the most probable explanation is the following. Constantine's second wife Fausta had many children, and probably desirous to secure the succession to her own sons, irritated her husband with falsehoods respecting the guiltless and amiable Crispus. It seems that when too late, Constantine discovered the injustice he had com-

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mitted, and bitterly lamented his rashness and cruelty.

The Roman people were enraged with the loss of their favourite prince, and long and loudly murmured at his sad fate. Constantine, perhaps wounded by these complaints, or no longer at ease in a place that reminded him of his lost child, removed the seat of empire to Byzantium, where he erected a splendid city, and named it from himself Constantinopole. The court of course accompanied the Emperor, and thus the new city rapidly increased in extent and magnificence.

It is thought that this removal of the court to Constantinopole gave the

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finishing stroke to the downfall of Rome; from that period, "the queen "of cities," lost her right to that title and the Roman empire begun to shake to its foundations. As this event produced such important consequences, it will be useful for you to remember when it took place.

"Rome was deserted by Constantine,
"In the year three hundred and twenty-nine."

This rude couplet will perhaps assist you to remember this date it records.

The Goths immediately took advantage of the removal of the Emperor, to rush down upon the Roman provinces, and were not driven back till

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they had ravaged and laid waste a large tract of country.

Once more at peace, the Emperor divided his immense empire between his three sons, and this division contributed still farther to hasten the decline of the Roman power. Constantine at length began to find the approaches of a disorder which soon threatened his life. He now therefore gave the last testimony of his religious belief and was baptized at Nicomedia. Soon after he received the holy sacrament, and expired in an advanced age, and after a glorious reign of thirty-two years.

Instead of being distinguished ac-

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cording to virtue and talents, the Romans valued each other according to their rank and wealth. Excellent roads were constructed, and regular couriers established. Torture was used to compel criminals to confession, and numerous taxes were levied on merchandize and manufactures, by the sole authority of the Emperor.

Such was Rome in the time of Constantine the Great.

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CHAPTER XV.

CONSTANTIUS. JULIAN.

CONSTANTINE the Great was long and deeply regretted; his dead body for some time was treated with as much respect and attention as if the Emperor had been still alive, and the courtiers approached it with bended knees; thus it may be said that Constantine continued to reign after his death.

He had directed that his three sons and two nephews should be his successors, but Constantius, the youngest of the three elected brothers, contrived to get rid of his competitors, and he thus became sole Emperor.

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Sapor, King of the eastern part of Persia, a warlike prince, engaged the Romans in many battles, and completely routed them at Singara. The son of Sapor was however taken prisoner by Constantius, and I am sorry to add was cruelly put to death. Constantius died of a fever in a small town near Tarsus, A. D. 361.

Julian, the youngest nephew of Constantine, had been declared Emperor by his army, and on the death of his cousin he hastened to Constantinople, and was universally acknowledged sole sovereign.

Julian had received a very learned education at Athens, whither he had

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been sent by the jealous Constantius, who had once kept him a captive, and either caused or consented to the death of all his family. Julian, however, was entrusted with high military command, and worthily upheld the fame of his country.

He preserved Gaul from the hands of the Barbarians, and spent some time in Paris; this now fine city was at that time a small place, having two wooden bridges over its river, the Seine; a large forest appeared on one side, and a palace and other public buildings were erected for the use of the Romans. The Gauls were a brave and simple people, and the ancient name of their city was Lutetia.

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Julian had been educated to profess the Christian religion, but as soon as he assumed the purple, he strove to repress that religion, and to promote the restoration of the Pagan mythology, the belief in many gods; hence he is called "Julian the Apostate." I cannot tell you in how many open and concealed ways he attempted to undermine Christianity; but I can tell you with pleasure, that whilst willing to change the form of religion, he seemed desirous to preserve the spirit of that pure morality delivered by Jesus Christ.

Julian was the most active and industrious man in his empire; he rose

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early, and went late to bed; he hurried over his simple meals with all the dispatch in his power.* It is said that he would employ his hand to write, his ear to listen, and his voice to dictate, on three different subjects at the same time, and had numerous secretaries to succeed each other, whilst he remained without repose to direct them all. He generally lived upon vegetables, and deemed the pleasures of eating and drinking beneath his consideration; he thought every moment lost that was not devoted to the good of his people, and the improvement of his own mind.

* Gibbon.

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He was the friend of Greece, and restored her cities to comparative freedom and prosperity.

The principal merit of Julian appears to have been his intense and unremitted application to whatever he conceived to be right and praiseworthy. What can be done without application? without it, the finest qualities are worthless; with it, very humble talents must ensure a certain portion of fame and success. Julian was unhappily educated amidst people who were ignorant of the purity and perfection of Christianity, and thus became the enemy of a religion, the doctrines of which he unconsciously

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approved and promulgated. It is said that when Julian was about rebuilding the temple of Jerusalem, the workmen were impeded in their labour by fire rushing from the ground; certain it is that he never completed this undertaking.

Numbers of persons from distant places travelled to Jerusalem, to behold the spot where the sepulchre of Christ was fixed. These persons were called pilgrims, and such journeys or pilgrimages were long deemed necessary and proper by holy people.

The martial spirit of Julian urged him continually to war, and in an engagement with the Persians he was

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mortally wounded. He tried to draw out the javelin which had pierced his side, but fainted in the attempt; when he recovered from his swoon, the first words he spoke were for his arms and his horse, that he might return to the contest, but feeling his weakness, he devoted his last hours in talking with his friends; about midnight he called for a draught of cold water, and having drank it expired, A. D. 363, aged thirty-one, and after a short reign of three years.

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CHAPTER XVI.

THEODOSIUS THE GREAT.

On the death of Julian, the soldiers made Jovian, a captain of guards, their Emperor. He withdrew the army from Persia, and purchased a safe retreat by giving up some conquered provinces. Jovian was a friend to the Christians, but he died so soon that little good could be effected in his reign. His death was sudden: he had eaten a very hearty supper, and retired to bed; the next morning he was found lifeless. Some thought he was killed by indigestion, and some that

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he was suffocated by the fumes of charcoal. You know that to breathe the vapour which arises from burning charcoal is very dangerous, and often causes death; and there can be little doubt, that many persons lose their lives from excessive eating and drinking. Let the fate of Jovian be in your memory, to prevent your running any of these risks.

As at this time the Romans had many enemies to oppose, and many conquered countries to keep in subjection, they very often were forced to take their soldiers from one place to guard another. Thus it sometimes happened that the Roman troops were

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called from Britain and sent to fight in Gaul or Germany. At such times the Picts and Scots took advantage of their absence, and in little wicker boats covered with leather, crossed the friths, or small arms of the sea, and committed great devastations in Britain; to be sure they were always driven back, but not before they had done much mischief, and carried away large spoils.

Valentinian was chosen to succeed Jovian. He elected his brother Valens to share the government with him, and thus the vast empire of Rome was at last divided into two sovereignties, known by the name of the Eastern and Western Empires.

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Valentinian kept for himself the Western Empire, and gave the Eastern to his brother. This division was made with great pomp and solemnity, A. D. 364.

Valentinian caused his own death by putting himself into a violent passion. The Quadi, a tribe of Germans, had sent an embassy to soften the anger of the Emperor, who had resolved to exterminate them for invading some of his dominions. Although these ambassadors approached him in the most humble manner, yet he burst out into a fury of rage, and spoke so loud, and indulged such violent gestures, that he broke a large blood vessel, and expired

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after a few moments of extreme agony; an awful warning to those who are inclined to give way to their passions!

Gratian the son, and Valentinian II., the grandson of Valentinian I., each in turns succeeded to him, but both dying soon, Theodosius became, first, Emperor of the West, and on the death of Valens, he became also Emperor of the East; so that once more the empire was governed by a single sovereign.

Theodosius became a Christian, and not only befriended Christianity, but also sanctioned the decision of the Senate that paganism should no longer be the religion of the state. Two in-

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telligent men, learnedly and skilfully argued in the Senate on the different excellencies of Christianity and Paganism. After a long and sober discussion the superiority of the Christian religion was so fully and clearly established, that the Senate resolved no longer to support Paganism. From that period to the present, Christianity has therefore been the religion of all civilized countries.

The incalculable benefit Theodosius conferred on all human kind, by the extinction of a false religion, and the establishment of the true religion, had it been his only merit, would have entitled him to the epithet of Great. But Theodosius the Great had other

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claims to renown. He was wise, brave, and generous; he loved and practised the domestic virtues: that is, he was affectionate to his relations, faithful to his friends, tender as a husband, and kind as a father. Were not these virtues the growth of the pure religion he professed? Theodosius was of a very passionate disposition, as was proved by his ordering the massacre of many persons at Thessalonica, because an officer of his had been put to death by these people. When Theodosius became calm, he tried to prevent the slaughter, but his mercy came too late. So it is that passion dictates what reason would abhor! Who then would yield to their passions?

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Theodosius was aware of his defect, and except in this instance steadily governed himself. He generously forgave the inhabitants of Antioch, who had greatly incensed him, and whom he had intended to punish, but he subdued his anger, and pardoned them. However happy I should be to tell you more of the admirable Theodosius; I think it better to leave you the pleasure of reading of him in a better and larger history, and will now only add, that, to the deep affliction of his subjects, Theodosius the Great expired at Milan, in the fiftieth year of his age, and the eighteenth of his reign, A. D. 395.

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CHAPTER XVII.

ALARIC. PULCHERIA.

THEODOSIUS divided his empire between his two sons. He made Honorius, his younger son, Emperor of the West, of which empire Rome was the capital. Arcadius received the throne of the East, of which Constantinople was the seat of government.

Thus was this immense empire *finally* divided. And we shall soon behold the termination of the dominion of Imperial Rome. Honorius was very young when he assumed the purple, and by his weakness and indeci-

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sion, hastened the downfal of a state, which it was his duty to cherish and protect. Alarmed at the approach of the Goths under the martial Alaric, he fled to Ravenna, with him moved the court; thus Rome again suffered by the desertion of its sovereign. Honorius yet further lessened his dominions, by giving away part of Spain as the marriage portion of his sister, and by allowing the Burgundians, a people of Germany, to settle themselves in Gaul.

The Goths were divided into many distinct nations, as the Ostrogoths, and Visigoths. Alaric was the king of the Visigoths. Harassed by numerous

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foes, the Romans had resorted to the dangerous policy of engaging one tribe of Goths to fight against another tribe of that people. Alaric had served under the Romans, but fancying his merits had not been sufficiently rewarded, he collected an army, desolated Greece, and entered Italy. Athens was saved from his fury, because the inhabitants readily opened their gates for his entrance. Stilicho, the Roman general, shewed the yet undestroyed spirit of his once conquering countrymen, by driving Alaric into Arcadia. But after the death of Stilicho, the king of the Visigoths again invaded Italy, and pitched his

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camp before Rome. A large sum of money, bribed him to retire for a short time; but he came back again, entered Rome by force, and gave up the city to be plundered by his soldiers. It has been observed, that such of the Goths as were Christians spared many of the inhabitants, and respected the temples dedicated to worship. One of many instances that might be adduced of the beneficial effects of the religion of Christ, thus humanizing the heart, and inspiring mercy to a fallen foe.

For six days, pillage and murder filled this once imperial city, and for four years the Goths kept possession of Italy. Alaric not contented with

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this splendid conquest, resolved upon making himself master of Sicily and Africa. How restless, how insatiable is ambition! Part of the Goths had embarked, and were lost in a storm in the Straits of Messina, and Alaric himself dying, the invasion was given up. The funeral of Alaric was too remarkable not to be noticed. The Barbarians employed their prisoners to dig a deep trench, into which they turned the waters of a river. In the bed of this river they buried Alaric with great pomp and splendour, and this done, they allowed the water to flow in its proper channel, and thus the murmuring river became the monument of

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their deceased monarch; a changing, but imperishable monument.

The spot so consecrated was for ever concealed by the cruel slaughter of the captives who had dug his tomb! You guess the reason now of this choice of a grave! It might be justly feared that otherwise the desolator of Rome would not have reposed undisturbed.

Alaric is represented as not only brave, but also generous, and much more polished than the people whom he governed. Adolphus his successor married Placidia the sister of Honorius, and received with her, as I told you, a dowry of some provinces in Spain.

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St. Chrysostom had been the Patriarch of Constantinople, and had been sent into exile by Arcadius. This feeble Emperor expired after an inglorious reign of thirteen years; aged thirty-one.

Theodosius II. was only a nominal Emperor, he succeeded indeed to his father Arcadius, but the government was put into the hands of his sister Pulcheria, who for forty years reigned with prudence and ability; first in her brother's, and lastly in her own name. At sixteen she received the title of Augusta. She was charitable, industrious, and pious; she wrote the Greek and Latin languages with ele-

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gance and fluency; she spoke well on public occasions, and was as deliberate in considering affairs, as she was prompt in executing them when resolved upon. Though thus entirely ruling the empire, she even modestly attributed the peace and prosperity to her brother.

Pulcheria is not the only woman who has shone as a sovereign and legislator. This proves that women are capable of discharging the duties of a public condition. Few are so called upon to act; but all may give dignity and happiness to the circle of domestic life, the true sphere of womanly exertion.

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CHAPTER XVIII.

FERGUS. PHARAMOND. THE ROMANS QUIT BRITAIN.

Honorius, Emperor of the West, died suddenly, and an usurper called John strove to succeed him, but he was soon conquered and beheaded, and Valentinian III. was placed on the throne of Rome.

But we must go back a little in the order of time; for I have to tell you, that just when Alaric was about to enter Rome, Scotland was governed by a king, named Fergus, of whom little more is known.

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The Franks also now had a king, Pharamond. The date of this monarch's reign has been variously asserted, but when you consider the barbarous states of those nations, their want of historians, and the changes that must be made in all writings, from translations and various copyings, you will not wonder that I cannot tell you much of Fergus and Pharamond. And here I must request you to reflect on the degree of reliance that is to be placed on all historical accounts. Pray when any thing has happened in a neighbour's family, nay in your own home, have you not sometimes observed very contradictory accounts of the

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same action? If the truth then is so difficult to be ascertained respecting events that have lately happened, how impossible must it be to procure it, respecting matters that have taken place fourteen or fifteen hundred years ago.

I press this upon your attention, because I would not have you hastily believe improbable and extraordinary incidents; because I would not have you indiscriminately credit those hideous stories of vice and cruelty so frequently detailed. When we hear of wicked tyrants, whilst we hate the crimes laid to their charge, let us remember that it is possible those crimes were never committed by them, and

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never let us forget that the memory of the dead ought to be sacred. They cannot speak to vindicate themselves; let our candour do it for them. Historians may err by mistake, by false intelligence, or by misconception; again I say let us hate every crime, and every degree of tyranny, but let us not readily believe those to be guilty who are represented as such.

In the reign of Valentinian III. the Romans finally quitted Britain. They wanted all the soldiers they could collect for the defence of Rome, and therefore drew away all their troops from this island, and also many Britons with them. They seemed to

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have behaved as kindly as they could on their departure. They repaired the stone wall built by Severus to keep off the northern invaders; they taught them how best to defend themselves, and thus departed on the most friendly terms with the people whom they had governed for almost four hundred years.

The Britons were now left to make their own laws, and rule themselves. The Romans had taught them how to build houses, and make roads. They had schools for the instruction of youth, and had begun to know the use of metals. But it has been said that though brave, they were not warlike;

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they would fight boldly, but not skilfully. However as they could no longer depend upon the Romans for help and advice, they were compelled to think and act for themselves.

The Scots and Picts entered Britain, by breaking down parts of the wall, and pillaged every place they visited. The alarmed Britons hastily fled before them, and took shelter in their woods and mountains. In this distress they applied for help to Ætius the general of Valentinian, and in these memorable words addressed him: "The "Barbarians are on one side, the "sea on the other; the sea drives us "on the Barbarians, and the Barba-

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"rians drive us into the sea; we "must either be cut to pieces by the "sword, or drowned in the deep." This disgraceful lamentation was uttered in vain. Ætius could not help them, but the invaders having taken all they could, retired of their own accord.

The frightened Britons now returned to the homes they had abandoned, and again busied themselves in cultivating the ground. Their labours were rewarded with abundant crops, so that from terror and complaint they now changed to mirth and indulgence.

Easily depressed, and easily elevated; such were our forefathers. Do not you think something of this character still subsists amongst us?

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The Vandals were at this time ravaging Africa, and Genseric their king surprised and took Carthage, A. D. 439; nearly six hundred years after the destruction of the ancient city by Scipio. The more modern Carthage had been built by Augustus, because his uncle Cæsar had wished it should be built. It was a splendid city; but the relentless Genseric cruelly desolated it.

There was another city in Spain, called New Carthage, built by Asdrubal A. C. 227.

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CHAPTER XIX.

ATTILA. FRANKS. MONASTERIES.

ATTILA became sole king of the Huns, by depriving his brother Bleda of his life; he was so ferocious in his appearance that his subjects trembled when they looked at him, and he was so fond of war that he was called "the "scourge of God." I do not like this name either for him, or any body else, since I find it difficult to believe that a god of mercy and love inspires thoughts of blood and rapine.

The vast countries then called Scythia and Germany, were under the

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control of Attila, and as he was perpetually making conquests, his territory was always enlarging. He carried his victorious army to the gates of Constantinople, and obliged Theodosius II. to purchase safety by large tributes and gifts.

Afterwards some ambassadors were sent to the exacting king of the Huns. During the journey the Barbarians supplied the embassy with all the necessaries of life; they brought them mead and millet, and strong spirits. Their houses and palaces were made of wood, but their dress and military accoutrements were enriched with the treasures taken from the people they had

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conquered. Goblets of gold and silver from Greece, and jewels and embroidery from the Romans.

After for many years keeping the Romans in terror, Attila died of excess in drinking; it is supposed an artery had burst and suffocated him as he lay in bed, for he was in the morning found dead, though he had retired the night before in apparent health.

So haughty did this rude king treat the Romans, that once when disappointed of receiving the accustomed tribute, he commanded his ambassadors to send the following remonstrance to the courts of Constantinople and Ravenna, "Attila, *my* lord, and *your*

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"lord, commands you to provide a pa-
"lace for his immediate reception."
Gaul and Italy were ravaged by this remorseless warrior: Theodoric, king of the Visigoths, gave him a signal defeat; but after the death of Theodoric he pursued his ravages. It is said that Attila at last gave peace to the Romans, because he was softened by the eloquence, and struck by the appearance of Leo, Bishop, or Pope of Rome.

The Franks were now established in Gaul under Merovæus, who was the first king of the Merovingian family. The Franks were tall, fair, with blue eyes, and flaxen hair; their dress fitted so tightly as to show their exact shape;

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they wore a long sword hung in a belt at the side, and carried a large shield. Monasteries were now common in Gaul, and as these abodes have continued down to the present era to subsist both in France and Italy, I will give you some account of their origin.

The first person who devoted himself to a life of seclusion was Antony, an Egyptian. He left his family and friends, and retired to a lonely spot, near the Red Sea; there he lived for some time alone, spending his time in prayer and meditation, and living upon roots and herbs. Other Egyptians desired to follow his example, and crowding to him, they built large edifices

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and dwelt in them, devoting themselves to religion, and eating the simplest fare. These buildings called monasteries soon spread over Egypt, and thence to other parts of the world; the persons retiring to them were named monks, anchorets or hermits; numerous women also entered these holy abodes, and gave themselves up to piety and retirement.

Martin of Tours, a soldier, a hermit, and a saint, introduced monasteries in Gaul; one was also founded at Barchor in Flintshire, and another at Iona one of the islands of the Hebrides. From these, the custom spread through Ireland, Scotland, and Britain.

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The monks were divided into several kinds, as the Benedictines, the Franciscans, &c. and followed different rules, but all secluded themselves from social life, and refused to partake of the pleasures and business of the world. Now what do you think would become of the world, if all people were to do so? how would mankind be fed and clothed and sheltered? how could the soil be tilled, or animals be killed for food, or manufactures prosecuted for cloathing, or houses built and furnished? Can then idleness be virtuous? The persons, who first became monks no doubt thought they were doing right, and must be pitied

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for their ignorance. But in more enlightened times, it is strange such institutions should have continued to exist. You have heard of the convents in France; well, these convents were monasteries, in which men and women resided shut out from the sight and companionship of their fellow creatures. Old and young, rich and poor, were thus imprisoned together; and in some of these abodes not a word was allowed to be spoken, so that eternal silence reigned with unbroken solitude.

I turn from this melancholy picture to inform you that the barbarous nations were now almost all of them converted to Christianity. The Goths,

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Vandals, Burgundians and Suevi, (a tribe settled in Spain) all acknowledged the Christian faith. The Saxons and Franks still remained Pagans, but you will shortly hear of their conversion also.

When we think of those rude times, all Europe appears to have been devastated by war and rapine. The Romans feebly striving to repel the numerous invaders, and every year becoming weaker by the contest. The nations now flourishing in arts and literature were slowly, but gradually emerging from barbarism. Such was the state of the world A. D. 450.

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CHAPTER XX.

HENGIST AND HORSA. ARTHUR. VENICE.

The Britons were again alarmed with the information that their northern neighbours were about to invade their country once more. According to their usual custom in seasons of danger, they elected a general to command their united forces. Vortigern was chosen for this post of honor, but instead of exerting the power of the nation, this prince looked abroad for assistance, and resolved to ask the aid of the Saxons.

The Saxons were one of the Gothic

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nations, who before the time of Cæsar had, under the name of Suevi, settled in Germany. They were more refined than the Britons, and better understood the art of war. The custom of trying by twelve men, which we call a jury, and which is one of the boasts of our constitution, was derived from the Saxons.

The petition sent by Vortigern was very humble, and such a one as a Briton now-a-days would be ashamed to dictate. For it is the modern practice for Britons to fight their own battles, and protect their own country, and not beseech others to do it for them.

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The Saxons were very glad to accept the invitation, and two brothers, Hengist and Horsa, came over with fifteen hundred men, and landed at the isle of Thanet in Kent; joining the Britons, they marched forwards, and routed the Scots and Picts, whom they found advanced as far as Lincolnshire. The Saxons having conquered the enemies of Briton, next turned their arms on their friends, and attacked the Britons themselves. Horsa was slain, and Hengist ravaged the island, so that numbers of the islanders fled for safety to Armorica, now Britanny, in France.

Hengist made himself master of

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Kent, Essex, and Middlesex, and fixed his residence at Canterbury.

Ella, another German general, took possession of Surry, Sussex, and part of Hampshire, and another tribe under Cerdric made another settlement.

About this time we hear of Arthur, king of the Silures, who gained great renown by defeating the Saxons in twelve pitched battles. He was a prince of great courage, and it is said that in one battle he destroyed more than four hundred of the enemy with his own hand. But of little avail was his courage against the host of marauders that now poured into the island; after a long struggle he

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was slain in battle, and the Saxons were left to possess themselves of the unprotected island. We will leave these invaders fighting their way to dominion, and inquire about our old friends the Romans.

Whilst Hengist was desolating Briton, Genseric, king of the Vandals, was as bloodily employed in Italy. Rome was again the prey of a barbarian victor, and though Genseric promised to spare the city, at the request of Leo the Great, her venerable Pope, yet he did not keep his word. The Vandals and Moors from Carthage pillaged the city for fourteen days, and vast treasures were removed to Car-

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thage. Numbers of Romans were carried away as captives, amongst whom were the two daughters of Theodosius, and his wife the Empress Eudoxia. These unhappy prisoners were in a state of great misery on their arrival in Africa; Deogratias, the good bishop of Carthage, softened their sufferings in every way he could devise. He ransomed some, and distributed food and medicines to the sick and starving; he visited them, comforted them, and shewed that he practised as well as taught the maxims of the religion he professed. It is refreshing to meet with such an instance of humanity and piety, in an age so

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marked by rude and ferocious manners. About this time, A. D. 452, the beautiful city of Venice was founded. When Attila drove the people of Italy before him, some of them took refuge in the small islands thatstand in the Adriatic sea, close to the shore of Italy, and there laid the foundation of a city, which afterwards made a great figure in history.

Venice is described as looking at a distance like a large town floating on the sea. Instead of paved streets, canals run before the houses, so that boats (gondolas) are used by passengers instead of coaches and chairs. Many bridges cross these canals, and

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some of the public buildings are most magnificent. Do you not think it must be a very extraordinary place? At first, like all other towns I suppose, it only consisted of a few rude huts, then better houses were built, and so it went on improving in size and beauty. So all earthly things advance to maturity. The child grows to the man; the sapling swells into the oak; the circle of huts changes to the magnificent city!

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CHAPTER XXI.

EXTINCTION OF THE WESTERN EMPIRE, A. D. 476.

We have had much amusement in tracing the history of Rome from its foundation by Romulus, A. C. 752, through more than twelve hundred years of its busy existence. We are now come to the interesting period of its downfal.

You have seen that from the departure of Constantine, this once imperial city began to lose its greatness. The division of the vast empire between the sons of Constantine, still farther

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shook its stability; the removal of Honorius with his court to Ravenna was another evil that led to the decline of Rome.

The Romans had no longer wise and brave and prudent monarchs, and they had more numerous, and more skilful enemies to oppose. The population of the world had greatly increased; that is, there were more people on the globe. All these circumstances combined to wrest from Rome her influence and her conquests.

Theodosius the Great, for a short period was sole governor of the empire, but again divided it at his death between his two sons. Rome fell to

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the lot of Honorius, and I will just give you a list of his successors.

	A.D.
Honorius became Emperor	395
Valentinian	424
Maximus	455
Avitus	455
Majorianus	457
Severus	461
Anathemius	467
Olybius	472
Glycerius	473
Julius Nepos	474
Augustulus Romulus	475

Thus, in the short space of eighty years, Rome was governed by eleven successive sovereigns. It is singular that the name of the last Emperor should be similar to that of the founder. Augustulus took the name of Romulus

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from his mother, who was the daughter of a Count Romulus; his father was Orestes. Orestes was a warlike general, who had once fought at the head of the Barbarians, and under the command of Attila, but afterwards became an officer under Nepos, and in that situation roused the army to depose Nepos, and proclaim Augustulus Emperor of the West.

Augustulus, young and effeminate, was incapable of wielding the sceptre of this mighty empire. His father manfully supported his rights, and continued to act as the general of his son.

Orestes had engaged some Barbarians to fight in his army. These mer-

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cenaries (men who fight for money) became very exorbitant in their demands, and asked for excessive rewards.

Odoacer was proclaimed King of Italy, but it is said, though he ruled the empire, he never assumed the purple or wore the crown. For as people from many nations composed his army and his subjects, he was fearful of offending one party, by taking the title of the sovereign of another.

Odoacer reigned fourteen years, when he was conquered by Theodoric the Ostrogoth. The city of Ravenna, in which he resided, was taken after a siege of three years, and it was agreed that the two Gothic chiefs should

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reign jointly. A few days after this treaty Odoacer was stabbed at a banquet, by the command of Theodoric.

Orestes had the spirit and the virtue to deny them, for he said he would not take land from innocent people; and by this honest decision he exposed himself to the rage of the disappointed Barbarians.

Sad must have been the state of the world, when virtue received the treatment due only to crime. Another barbarian general, Odoacer, took advantage of the mutiny of the troops, and by large promises gaining the command, accomplished the ruin of Orestes, and entered Rome in tri-

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umph. Orestes was executed, and his son Augustulus was banished to the castle of Lucullus, where he lived with his family, and was allowed a handsome income. Thus perished the Western Empire.

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CHAPTER XXII.

THEODORIC. ST. PATRICK. CLOVIS.

Rome still existed as a city, but she was no longer the imperial city, the queen of the world, the seat of power. The various attacks of the Barbarians had greatly injured her beauty and magnificence, and she bears to this day the marks of their merciless and tasteless incursions.

Another Gothic sovereign now reigned in Italy. Theodoric was born at Vienna, in Germany, two years after the death of Attila. He was of a royal race, the son of Theodemir, King

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of the Amali, and succeeded to his father's throne. When he had obtained possession of Italy he declined the title of Emperor, but adopted that of King, and addressed with apparent respect his partner in empire, Anastasius, then Emperor of Constantinople. His court at Ravenna was splendid, and conducted according to the manners of ancient Rome. He gave peace to the empire, and in the beginning of his reign tolerated the Catholic religion, a religion founded on Christianity.

He visited Rome, and viewed with admiration and reverence the injured monuments of her former magnificence:

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the lofty column of Trajan, the theatre of Pompey, and the noble amphitheatre of Titus. He beheld with surprise and delight the city supplied with water, from fourteen aqueducts.* He created an officer whose sole business it was to preserve the monuments of arts; and he embellished many cities with churches, palaces, and other public buildings. He chiefly resided at Ravenna, where he amused himself by cultivating an orchard with his own hands; he encouraged agriculture; he directed the working of the mines, and drained the Pontine marshes.

* *Aque*, water—*duct*, to convey: aqueduct, to convey water.

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These marshes were near Rome, and the moist air arising from them was occasionally very unwholesome. By this good management such plenty abounded, that a gallon of wine was sometimes sold for three farthings, and a quarter (eight bushels) of corn for five shillings and sixpence. So honest were the citizens, that it was a common saying, that a purse of gold might be safely left in the fields.

You see I had good reason for speaking to you of Theodoric; I am sure you will allow that it is pleasurable to speak of so beneficent a monarch. The treachery with which his reign began sadly tarnishes its glory. The

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grandfather of Theodoric was a prince of very rare qualities: he was humane and benignant, rose early and devoted his long and active day to the duties of his station; a description of his person and manners has been preserved by Mr. Gibbon, and I am sure you will read it with pleasure.

Again you see we trace the excellence of a character to the good example of a parent. The grandfather of Theodoric was also called Theodoric, and kept his court at Thoulouse. The King of whom we are speaking, Theodoric, the conqueror of Italy, died at an advanced age, and left the kingdom of Italy to his grandson Athalric, and Spain to his grandson Amelaric.

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About this time there is a legend that St. Patrick converted the Irish to Christianity. Ireland, it is said, was so famous for its learned men, its monasteries, and its academies, that it was entitled the Island of Saints. It was in so prosperous and tranquil a state, that men distinguished for piety and talent took refuge there from the warfare of the rest of Europe.

The Franks were converted to Christianity also about this period. It seems that Clovis, King of the Franks, had defeated the Roman governor, and taken complete possession of Gaul. He married Clotilda, who was the daughter of the king of Burgundy, and made himself

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master of that kingdom by dethroning her father.* Clotilda was a Christian, as were all the Burgundians, and she persuaded her husband to embrace the religion she professed. When Clovis became a Christian all his subjects followed his example, so that Clotilda bestowed a public benefit. With Clovis begins the regular history of France; he revised the Salic laws, which were derived from a people of Germany called Salii. One of these laws precludes women from the throne, hence no female ever wore the crown of France.

Theodoric conquered Clovis in bat-

* Tytler.

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tle, but afterwards made peace with him; Paris was now made the capital of France, and Clovis died, A. D. 511, dividing his kingdom among his four sons.

The successors of Clovis were none of them worthy of notice, until Pepin le Bref, the grandson of Charles Martel, became king by virtue of an order from the Pope. When Pepin died he left two sons, Charles and Carloman, between whom he bequeathed his kingdom. But Carloman dying soon after his father, Charles become sole sovereign, and you will soon hear of him, under the name of Charlemagne, acting a very distinguished part in history.

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CHAPTER XXIII.

JUSTINIAN. BELISARIUS.

We have seen the Western Empire in the hands of the Barbarians, let us now inquire how the Eastern Emperors were going on. If you will look in a map of the world, you will see that Constantinople lies to the east of Rome, and you will thus understand why it was called the seat of the Eastern Empire. The following is a list of the Eastern Emperors, beginning at Arcadius, the son of Theodosius the Great, down to Justinian II.

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	A.D.
Arcadius began to reign	395
Thedosius and Pulcheria	408
Marcian	450
Leo the Great	457
Zeno	474

Extinction of the Western Empire.

Anastasius	491
Justin I.	518
Justinian I.	527

As the period of Justinian's reign is marked with many interesting events, both in his Eastern Empire and in other parts of the world, I will make you acquainted with some of them.

Justinian succeeded to his uncle Justin; he was a youth of obscure origin, but was taken early from his native village and educated at Constantinople

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by his uncle, who adopted him, and named him for his successor. It is said that Justin was himself so ignorant that he did not even know his alphabet. Theodora, the wife of Justinian, was a very singular character, but as her faults were many, I shall not further notice her.

Justinian was fortunate in the possession of a valiant and skilful general. I dare say you have all heard of Belisarius, and that you have heard that, after a life of glory, he was deprived of his sight and of his fortune, and like a blind beggar went about asking for a penny: this is not true. Belisarius was long as successful as he was

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brave; he preserved such discipline among his troops, that in the neigbourhood of his camp not an apple was stolen from the tree, not a path made through the cornfields. He defeated the Persians, and quelled an insurrection at Constantinople; he vanquished Gelimer, king of Africa, and took from him his capital city, Carthage.

The Moors * are now first named in history; their origin is unknown, for they had no historians, but they are supposed to have sprung from some of the wandering tribes that roamed over Africa. The Moors attacking the Romans were completely routed, and dri-

* See the next chapter.

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ven back into their fastnesses, their deserts, and mountains.

Belisarius was equally successful in Italy, he recovered many cities from the dominion of the Goths, and made himself master of Rome. The crown of Italy was offered to him, but he magnanimously refused the tempting present. Totila the Goth, in the absence of Belisarius, retook Rome, but this brave and venerable general once more recovered this city from the Barbarians. After a long and glorious life, Justinian, jealous of his fame, treated him with most undeserved contempt, and he was even tried on pretence that he had conspired against the life of the

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Emperor. You must read the whole interesting account of the actions of Belisarius; he died at a very advanced age, but neither blind nor in want, and his property was confiscated by the Emperor. Justinian did not long survive the general to whom he owed so much, and whom he had so unjustly treated.

Soon after the death of Belisarius, who expired A. D. 561, the Lombards, a nation of Germans or Scandinavians, settled in Italy, and by degrees gained possession of a great part of that kingdom, and made Pavia their capital; the rest of Italy was governed by

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an Exarch,* or Governor, whose residence was at Ravenna.

Justinian assured to himself the respect of posterity by the system of laws which he caused to be drawn out. As you grow older, you will often hear of the Pandects of Justinian, and you will find that the laws of that celebrated Emperor are infused into those of almost all the countries of Europe. He very wisely selected whatever was worthy attention from all the laws of ancient Rome, and thus produced a most valuable code.

The church of St. Sophia at Con-

* The Exarch had civil, military, and ecclesiastical dominion.—*Gibbon.*

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stantinople, of which travellers now speak in terms of high praise, was founded and built by Justinian, who considered himself a second Solomon for erecting this noble edifice.

Various manufactures now enriched the Romans, and in the reign of Justinian silk began to be woven for garments. The eggs of the silkworm were brought from China in the hollow of a cane, for the Chinese would not knowingly have allowed of their being taken away: they were thus, however, safely and secretly transported into Europe, where they soon multiplied abundantly.

A trade with China now subsisted

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both by sea and land; the land journey, though long and difficult, can be conjectured. The intercourse by sea is judged to have been thus managed: look at a map of the world, trace the Chinese coasting it from China, through the straits of Malacca, to Acheen, the extreme point of the island of Sumatra, and thence crossing over to Ceylon, where the merchants of Persia might meet them by coming down the Persian gulf, and convey their merchandise to Constantinople.

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CHAPTER XXIV.

MAHOMET. ST. AUGUSTINE.

I HAVE now to tell you of a strange impostor: Mahomet, the artful and ambitious teacher of a false religion.

I have mentioned the Arabs, a wandering race, who from the days of Moses had preserved nearly the same customs and manners. Some of the tribes lived together in towns, and were stationary. Among the many cities that adorned Arabia, Mecca and Medina are most celebrated; they are both situated on the Asiatic side of the Red Sea, so look for them in a map of Asia. The Arabians had been idolaters, and

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had worshipped images. They had a temple at Mecca, called Caaba, which was annually visited by pilgrims, who there worshipped idols and performed sacrifices. Afterwards Christianity was introduced, and was gaining ground rapidly, when Mahomet appeared, and propagated a false religion that stopped the progress of the true religion.

Mahomet was born of noble parentage, at Mecca, A. D. 571, about six years after the death of Belisarius. He was handsome, agreeable and illiterate, but much given to religious contemplation.

He pretended to hold conferences with an angel from God, who commanded him to teach a new religion,

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and who told him in what that new religion should consist. When he was desired to prove that his doctrine was from heaven by miracles, as Jesus Christ had done, he evaded the request, by pretending to have celestial visions, which were given him instead of the power of performing miracles. The following is the principal article of the belief that he desired to inculcate: "There is but one God, and Maho-"met is his Prophet." The first part it is impossible not to believe; the last part it is impossible not to disbelieve. The Koran was a sacred book which he caused to be written, to serve, like our New Testament, for the rule of

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faith, and the guide to virtue. He pretended that God had pleased to dictate to him what should be written in the Koran, but this assertion the book itself disproves; for it contains passages quite incompatible with the purity and holiness of our Almighty Father.

The followers of Mahomet are called Mahometans, or Mussulmen; they are allowed to marry as many wives as they please, and the heaven promised to them is to bestow every licentious joy. Mahomet declared that he had been to heaven, and had seen and conversed with God! What daring impiety! He also pretended that a copy of the Koran, bound in silk, and

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adorned with gems, was brought down to the lowest heaven by the angel Gabriel, who repeated portions of it to Mahomet. But I will not go on repeating falshoods so palpable and wicked.

Disputes in the city caused Mahomet to be banished from Mecca. He went to Medina, and this flight was named "the Hegyra,"* to distinguish that era. He now tried to gain by the sword that dominion he had failed to obtain by his eloquence and deceit. He conquered all Arabia, Mecca submitted to his arms, and some of the Roman possessions were vanquished

* The Mahometans reckon time from the Hegyra, as we do from the birth of Christ.

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by him. In the midst of his victories he died of a fever at Medina, aged sixty-three. From that time the Mahometan religion hasexisted in Persia, and part of Africa.

The Moors, or Berbers, from their common origin, Barbarians, and living in Barbary, on the coast of Africa, after some opposition, accepted the Mahometan faith; and invading Spain, laid the foundation of a kingdom at Cordova, about eighty years after the death of Mahomet, and just about the time that Charlemagne was born.

The title of Caliph of the Saracens was adopted by the successors of Mahomet. For many years the Saracens, under their several Caliphs, carried war

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and devastation over Europe and Asia. They took Jerusalem, and burnt the celebrated library of Alexandria. The island of Cyprus was seized by them, as also the island of Rhodes, in which they found the Colossus (an immense brazen image of Apollo, and one of the seven wonders of the world), and destroyed it. They ravaged Sicily, and attacked Constantinople, but they could not take this city: in short they were objects of terror wherever they appeared. Even Spain was conquered by them; and though they were driven afterwards from the north of Spain, a nation of them, the Moors of Africa, as we have just seen, founded a monarchy in the south of Spain.

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The Latin tongue now ceased to be spoken in Italy. It is supposed that the entrance of strangers had gradually altered the language of the common people, and at last the language generally spoken was essentially different from that of ancient Rome, as preserved in the old writings. The Italian is very different from Latin.

Whilst Mahomet was teaching a false religion, St. Augustine was in England converting the Saxon conquerors to the Christian faith. England was divided into many principalities, each governed by its prince; but of this you shall hear more hereafter.

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CHAPTER XXV.

CHARLEMAGNE.

I HAVE already stated, that by the death of his brother, Charlemagne became sole sovereign of the Franks. For almost fifty years this great monarch continued to reign in power and splendour, and to enlarge his territory by new conquests. His father Pepin had established, or perhaps only restored, the plan of a regular parliament to meet once a year; Charlemagne directed that these meetings should be held twice every year, and that the people should send members to it; so that his

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parliaments consisted of three estates, the clergy, the nobility, and the people or commons. The "Champ de "Mars," or "Field of March," (because held in a field on the first of March)* was the name of the ancient assembly by which the Franks made laws and conducted all their public business, the king having only one vote, like any other member; but in the time of Charlemagne, the monarch had more power and influence.

The feudal system, of which you will hear often, was introduced into France by Charlemagne, he having be-

* Afterwards called "Champ de Mai," because afterwards held in May.

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come acquainted with it when he conquered the Lombards, by whom it was practised, and by whom perhaps it was invented. I fear I cannot very clearly explain the meaning of the feudal system. I believe it may be thus described; the great lords and barons, who had gifts of castles and lands, promised, in return for such gifts, to bring soldiers into the field to fight the battles of the chiefs who had enriched them, and also required that their own tenants should arm themselves in defence of their superior lords.

Charlemagne subdued the Lombards, and was crowned king of Italy. He made himself master of part of Ger-

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many, and attacked and vanquished the several Gothic tribes. He extirpated the Huns, and gained possession of the island of Sardinia and some provinces of Spain. He was consecrated Emperor of the West by Leo III.; but as he did not reside at Rome, the Western Empire, though revived by him, at his death became little more than a name.

He divided his empire into provinces, each province containing a certain number of counties. In short, he seems to have attended to every branch of domestic policy. During his reign the manufactures of glass, wool, and iron, were successfully cultivated, and he had large ships of

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war stationed at the mouth of every large river. He encouraged commerce, and bestowed much attention to the art of music; the Italians instructed the French to play on the organ. He protected literature, and rewarded men of talent. He not only diffused Christianity among his own subjects, but he promoted it among the people he conquered.

Charlemagne was as amiable in private life, as he was renowned in his public character. He trained his sons to manly exercises, and his daughters were educated to excel in domestic arts. They spent their time in spinning and embroidery, and the other occu-

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pations of that simple and unostentatious age.

Charlemagne died in the seventy-second year of his age, A. D. 814. He left his dominions in Italy to his grandson Bernard, and the rest of his possessions to Lewis *le Débonnaire*, his only surviving son.

Haroun Alraschid was Caliph of the Saracens, at the same time and with the same prosperity that attended Charlemagne. You have often read of this monarch as the hero of those amusing tales, the Arabian Nights' Entertainments; I believe those stories are considered to give a very faithful description of the manners of the people he

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governed. Almanzor, his predecessor, built the famous city of Bagdat, on the banks of the Tigris in Asia, and made it the seat of the empire of the Caliphs. This place was long the abode of the Moslem princes, and was built, according to the chronology of the Arabians, (who reckon from the flight of Mahomet to Medina) in the 145th year of the Hegyra; that is A. D. 762.

Many princes had swayed the sceptre of the Eastern Empire, since the reign of Justinian, and Constantine became Emperor during the life of Charlemagne. His mother Irene restored the worship of images, and kept her son during his minority in great

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subjection, and in the end contrived to murder him and cause herself to be proclaimed Empress. It is said that she desired to ally herself to Charlemagne, either by marrying her son Constantine to one of his daughters, or by marrying him herself. She was dethroned, and confined in a monastery.

Not long after her death, a new race of Barbarians, the Turks, from Scythia (or Tartary), began to make inroads on the Empire of the East.

Armorica, a province of France, took the name of Britanny, because many Britons took refuge there from the power of Hengist and Horsa.

Let us pause here, and reflect on the

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state of the world at the end of the long and prosperous reign of Charlemagne.

England was governed by seven independent Saxon princes, who had each conquered and taken possession of some part of it. This was called "the Saxon Heptarchy." St. Augustine had recently converted the Saxons to Christianity.

The country of the Franks, under the new name of France, had been gloriously governed by Charlemagne. This great monarch was also Emperor of the West, and King of great part of Spain and Germany.

Pope Leo III., was the Bishop or

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Pope of Ravenna, and a new order of monks called Benedictines, after St. Benedict their founder, had just been introduced into Italy.

The Moors, who had gained possession of the south of Spain, fixed their court at Cordova, under their king Abdalrahem I.

The Saracens were keeping all Europe in awe. Jesusalem was in their possession, and Bagdad was their capital city.

The Picts and Scots were in full power in Scotland.

The Irish are said to have been living in a state of comparative learned and peaceful ease. The Britons,

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who scorned the Saxon yoke, had taken refuge in the mountains of Wales; hence the Welch boast that they are the only descendants of the ancient Britons.

The Empire of the East was gradually fading from its pristine glory, under the dominion of weak or wicked sovereigns.

Athens, no longer the seat of arts and science, had suffered so severely by the ravages of the Goths, that little of her ancient splendour survived. Greece and Macedonia were in turns the prey of the invading Barbarians.

Sicily had been pillaged by the Saracens, and Syracuse was only celebra-

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ted for her past greatness. Egypt was also in the hands of these rude followers of Mahomet, and of ancient Carthage scarce a vestige remained.

Switzerland formed a part of Burgundy, and was consequently under the rule of Charlemagne.

The historians of Poland declare that that kingdom had been long governed by its own kings or dukes, of the family of Lesko, and that their first sovereign was Lechus, A. D. 550.

China and India continued in nearly the same degree of power and civilization they had each long possessed. China was governed by a single emperor, Tay-tsong, one of the most renowned and virtuous of her monarchs.

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Remember that Charlemagne died in the beginning of the ninth century, A. D. 814.

I must inform you, that you will sometimes find very different dates given for the same event. To give you one instance of this among many, the building of the city of Carthage is said by some writers to have taken place, according to the poet Virgil, about the time of the taking of Troy, A.C. 1184; whilst other chronologers assert that Carthage was erected by Queen Dido, A.C. 869. I have given this last date, as being the one generally preferred, but I mention the variance (in this

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instance amounting to 315 years) to prepare you for the apparent contradictions you may meet with in chronology. When you observe any difference of dates, you must weigh well the reasons given for each, and then decide for yourself; which date you think is best established, is most likely to be right.

That such differences abound cannot be deemed surprising, when we reflect on the obscurity in which all ancient history must inevitably, from various causes, be involved.

END OF VOL. III.

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